

The Vineyard of

Vertue collected, composed,
and digested into a tripartite
order, containing XXXII. most
excellent Plants of fruitful ver-
tue: In most beautifull and blessed
manner enuironing the true
elect Church of God
upon earth.

*Every Plant containing this
tripartite order:*

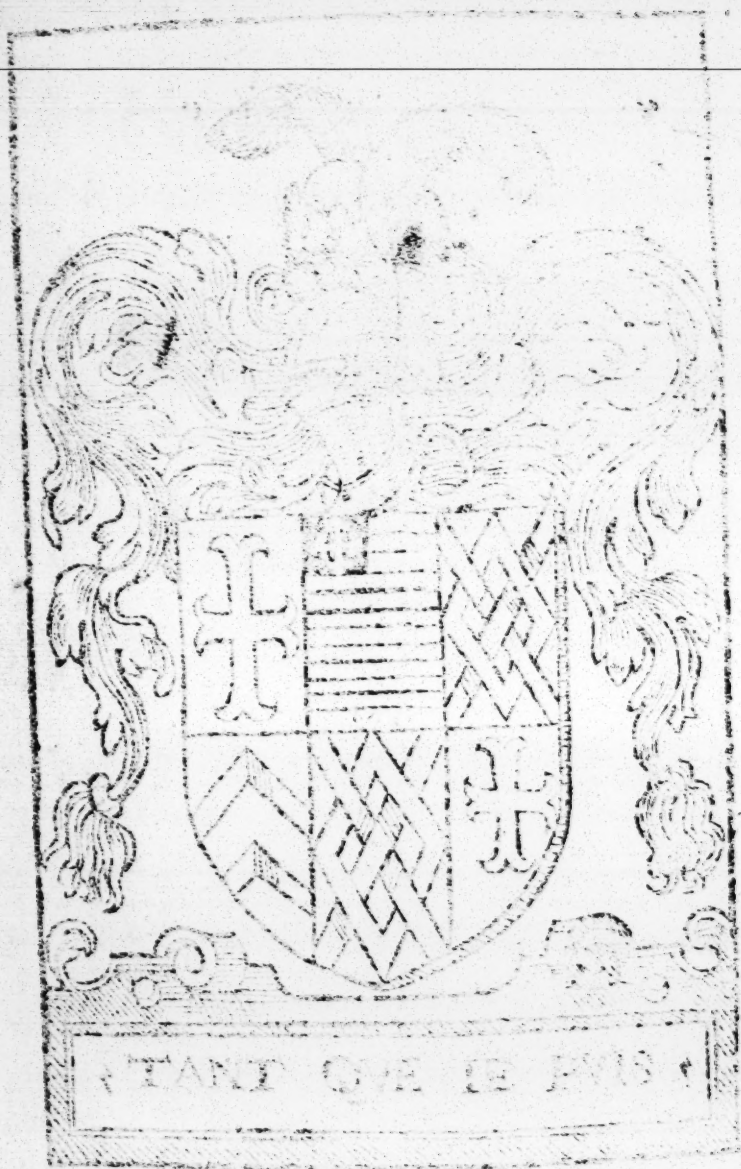
Namely { Definition
Testimonies & } of vertue.
Examples

By Ri. Ro.

Iohn. 15. 1. 2.

I am the true Vine, and my father is the
Husbandman: Every branch that I lay
geth not forth good fruit, doth my
father plucke away: and every branch
that beareth fruit, dooth my father
purge, that it may bring forth fruit
more abundantly.

Imprinted by Thomas Dawson.
Anno Christi 1591.



~~18~~ ~~3~~
To the Godly, Vertuous,

& worshipfull Gentleman, M. Henry
Vvedale alias Vdale of More Crichel
in Dorcestshier Esquire, and Iustice of peace
there: And to the right Godly, and Vertuous, Ma-
trone M. Elizabeth Vvedale his wife:

5. 7. 23

Grace, mercy, peace, and plenitude, of tem-
porall and eternall beatitude, in
Christ Iesus our Lorde and
Saviour cuerlasting.



E are taught in that
sacred booke of di-
uine Wisdome, this
most sacred lesson,
worshipfull Sir, Sa-
pient. 15. To knowe

God, is perfect rightuousnes, and to know
his rightuousnes & vertue is the roote of
immortality. vers. 3. A sentence surely
not so short & sweete, as effectually &
at large cōprehending firme comfort
from the Creator God vnto the crea-
ture man. From which God as wee
may define godlines to proceed, tou-
ching the Godhead; and vertue also as
touching the manhood, so this god-

A 2

lines

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lines and vertue including his perfect
 rightuousnes is according to the mea-
 sure of his grace, now and then infu-
 sed vppon mankinde. *Lactantius Fir-
 mianus* seemeth to affirme this by his
 testimony, *in libro de opificio Dei cap 12.*
 Where he saith, *Vir dicitur, eo quod ma-
 ior vis est in eo quam in fœmina, & hinc
 virtus nomen accepit.* And although
 here man seemeth to haue the prero-
 gatiue of vertue, as of most vigor vali-
 ancie and fortitude in him: yet wee
 must not any thing exclude the femi-
 nine sexe, from the benefite of vnited
 godlines and vertue in the Lord. For
 asmuch as God by his Prophet *Dauid*
 auoucheth by example, too compare
 as well the godly and vertuous wo-
 man, as the godly and vertuous man.
*Like vnto the tree planted by the riuer
 side, which bringes forth her fruite in due
 time and tide. Psal. 1. vers. 3.* But as this
 tree of true godlinesse and vertue ac-
 cording to the prouerb may be plan-
 ted by *Paule*; that is to say by the ho-
 ly Ghost, watered by *Apollo*; that is by
 mans continuall exercise, and by God
 and

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& from God receaueth her increase: so it is oftentimes seene, *that as God hath his Church, so will the Deuill haue a Chappell.* Yea where hath any goodnes, goodlines or vertue taken roote or flourished at any time, or in any place, but euen there also enuy, malice and mischief would haue a sting? *Plutarch in his moralls could say, that as the shadowe followeth the body: so enuy euermore accompanieth vertue, and as where is no body, there is no shadowe, so where is no felicitie, there is none enuie.* For *Abrahams* faith amongst the Infidels, *Isaacks* innocency amongst the Palestines, *Jacobs* integritie amongst Labans murmuring sons, nor *Iosephs* sincerity amongst the Egyptians, could any time auoid the sting of the enuious vyper, no nor any mortall vertuous person at any time here liuing: when Christ Iesus the sonne of the euer liuing God, the heyre of the Lordes vyneyard, and the Prophets and Apostles his seruants (sent to demand of the vngodly nations fruits of the Lordes harvest in due time) were persecuted and put to

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death for the same. *Math. 21. from 33. to 41.* For the which the Lorde God almighty the Lord of his vniuersall church and Vineyarde will both destroie such tyrants vpon earth, and plant his Church and kingdome amongst those which will bring him home his fruites in due time. This parable as a *Tragicomedia* in England first and last approoued (Worshipfull Patrones) wee may now to the glory of God and our comfortes continually see and perceyue, when (blessed bee God) he seeing such tyrannie here for a time, betooke his Vineyarde in due time to the keeping of our most gracious *Debora Queene ELIZABETH*, who with vs and wee with her, haue manifolde great cause To prayse the Lorde for the auenging of *Israel &c. Iudges 4, 2.* To pray vnto him faithfully & continually, for the long and prosperous preservation of this our *Salomon*, and the keepers of his vineyard, *Cantic. 8, 11.* And to preserve the same Vineyard (as hee hath promised) night and day from assailing of any enemies. *Isay 27. verse 3.* Towards the dutifull

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dutifull mindefulnesse and thanke-
fulnesse, of and for which benefites,
(worshipfull and worthie Patrones)
as I presented vnto the worshipfull
& vertuous Gentelman *M. Edmund
Uvedale* your Sonne and heyre, with
the first fruits of these my rude Plants
eleuen yeares agoe published: So
now newly enlarging and repullish-
ing the same, (as it hath pleased God
to assise me with his helpe) I do hum-
bly betake it vnto both your woor-
ships Patronage, (whose ancient, wor-
shipful & vertuous progeny, especially
yours (good Sir) bearing fruit frō the
worshipfull Knight sir *Tho. Uvedale*
of Wickham in Hamshire, one of the
Squiers to the body of *K. Henry* the 7.
proceeding by sir *Wil. Uvedale* one of
the 4. sewers, & squier to the body of
K. H. the 8. And continuing to your
self now liuing, ancient in yeares, zea-
lous in all godlinesse and vertue, once
head sherieff of Somertshire & Dorcet-
shire, & once of Dorcestershire onely)
to you both I say as vnto those godly
and vertuous Parentes, whom I be-
seech

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Seech Almighty God to endewe with
that long life and happines, which the
wise *Ecclesiasticus* ascribeth unto them
that see the ioy of their children. cap. 25.
7. Likewise praying to God long to
blesse and encrease, *The unitie of those
brethren* (I meane those flourishing
plants your sonnes) (which honour in
God so worthy parents:) So finally I
hūbly craue & hartily beseech the Al-
mighty & euer liuing God, to enlarge
and lengthen his manifolde blessings
vpon you all, (*as vpon all other his elect
in whose excellent vertues hee deliteth
here on earth. Psal. 16, 2.* to the full and
endlesse fruition of life, ioyes & blef-
sednes euerlasting, in *Christ Iesus our
Lord Redsemer and Saviour*: To whom
with the Father and the holy
ghost be all honour, power,
and glory for euer.

London this 3. of

July. 1591.

*Your worships most humble
and dutifull Oratour un-
vnto the Almighty,*

Richard Robinson Citizen,

The Vineyarde of V E R T V E,

The first Plant.

True knowledge of God.

TRue knowledge of Definition.
God, is to know, be-
leeue, acknowledge,
confesse & affirme, ac-
cording to the doctrine
prophetical, euangelical
& apostolical. First

the Essence of God (that is) the being
and consisting of the three distinct per-
sons in unitie of Godhead, which are the
Father, the Sonne, and the Holy ghost,
all three vncreate, without beginning,
without ending, of maiestie incompre-
hensible, of power coequall, and of glorie
coeternall. viz. The Father of lightes,
&c. Iames 1.17. The Sonne the true
light of the world. Iohn. 1.9. The ho-
ly ghost the ouershadowing power of
the highest. Luke 1.35. Next this Es-
sence, is that we know, beleeue, acknow-

ledge,

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ledge, confesse and affirme the wil of the
same God in Trinitie, and Trinitie in
vnitie. viz.

Providence in creating man-
kind, and all things in hea-
uen, in earth, and in the sea.
Genes. 1. & 2. chapters
Per totum.

manife-
sted by
his

Presence in preserving and
redeeming wretched man-
kind from the thraldome of
sinne, death, the diuell, and
hell. Gen. 3. 15: 50. 24. 25:
Math. 20. 28. Luke 10. 45
1. Cor. 1. 30.

Promises in sanctifying with
his word and holy spirite, al
the elect, true beleeuers vnto
eternall saluation. Luke
1. 77. 78. 79. Rom 6. 23.
1 Cor. 6. 11. & ether places.

Testimonies.

I am the Lord (saith the true God
of Israel vnto Abraham) that brought
thee out of *Ur* of the *Caldians*, to giue
thee this land to inherit it Gen 15. 7.
I am God all sufficient, walke before
me, and be thou vpright, Gen. 17. 1.

Vnto

of Vertue. 2

Vnto Isaac (he said) dwell in this lande and I will be with thee, and will blesse thee. Gen. 26.3.

Vnto Iacob (he said) I am the Lord the God of Abraham thy father, and the God of Isaac: the lande vpon the which thou sleepest, will I giue thee and thy seede. Gen. 28.13.

To Moyse (he said) then the Egyptians shall know that I am the Lorde, when I shall stretch forth mine hand vpon Egypt and bring out the children of Israel from among them. Exod. 7.5.

To the Israelites (he said) I am the Lord your God, which haue brought you out of the lande of Egypt, out of the house of bondage. Exod. 20.1.

Thou shalt haue no other Gods before me. ibid. vers. 2.

The Lord is a God of knowledge. 1. Sam. 2.3.

The grasse of my planting shall be the worke of my hands, that I may be glorified. Isai 60.21.

Let him that reioyceth, reioyce in this that he knoweth, & acknowled-
B 2 geth

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geth mee bicause I am the Lord God
which do mercie, iustice and iudge-
ment vpon earth. Jeremy 9, 24.

There are three which beare wit-
nes in heauen, the Father, the Worde,
and the Holy ghost, and they three
are one. 1. Iohn 5.

No man knoweth the Sonne, but
the Father, neither knoweth any mā
the Father but the Sonne, and he to
whome the Sonne will reucile him.
Math. 11, 27.

I will thinke vpon Rahab & Babi-
lon, with them that know me saith the
Lorde. Psalm 87, 4.

They which know GOD and are
knowne of him, ought not to returne
to impotent and beggerly rudiments,
where vnto as, frō the beginning they
would be in bondage againe. Gal. 4, 9.

Yee know the worde which God
hath sent to the children of Israell,
preaching peace by Iesus Christe,
which is Lord of al Pet. in Acts 10, 36.

This is life eternall that they ac-
knowledge thee the true & only God
that they loue, call vpon, worship, and
honour

of Vertue.

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honour thee. Iohn 17, 3.

We ought to increase in the knowledge of God Coloss. 1, 10.

There is a sure foundation, the Lord knoweth who are his. 2. Tim 2, 19.

The Lord God almighty the true God of Israell himselfe said, he knewe that Abraham was so zealous in the knowledge of him (as of the true God) that he would commaund his sonnes and daughters after him, to keepe the waies of the Lords. Gen. 18, 19.

Examples.

Isaac went out to pray, and call vpon the true God in the euening, and the Lord of knowledge whome he serued succeeded the euent of his praier, to meete Rebecca who was allotted vnto him for a wife of comfort. Gen. 24, 63, 65, 66.

Iacob confessed the knowledge he had of the true God to be in the place where he slept, in token whereof he set vp a pillar, & vowed a vow, that if God would assist and be with him in his iourney, the same Lord should be his God, and the stone should be gods house. Gen. 28, 16, 22, 26.

He also reformed his household fro sträge gods to serue the lining God. Gen. 35.

B 3

Moses

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Moses the seruant of God, was so often times & so greatly exercised in the knowledge of God, that he cried out one time, and said, The Lord is my God and I will prepare him a tabernacle, he is my fathers God, & I wil exalt him. Exod. 15, 2. *Againe he crieth*, Who is like vnto thee O Lord among the Gods, who is like thee so glorious in holines, so fearefull in praises doing wonders. Exodus 15, 11.

Iosuah acknowledging the approoued omnipotencie of God, said vnto the seruants of the Lord at the siege of Hiericho: the Lord your God is in heauē aboue & in the earth beneath, Iosuah 2. cap. *Againe he encourageth the Israelites, saying*, Hereby shal you know that the liuing God is among you, and that he will cast out the Cananites, &c. Iosuah 3, 10.

Dauid the princely prophet (the man beloued) after the Lordes owne harr. 1. Sam. 16, 7. *Sweetly singeth in his* 76. Ps^a. The Lord is knowne in Iurie, and his name is great in Israel, verse 1.

Eldras the Scribe and learned reader

of Vertue.

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of the lawes of the true God of Israell, notably professed & protested the knowledge he had of the same God, his worde, and workes. 2. Esdras 8. cap.

Tobias endew'd with the knowledge of God, worthely manifested the same. Tob. 3.

Debora in her songe of victorie. Iudges 5, 1, 2, 3.

Hester in the ouerthrow of the Iewes enemies, acknowledged Gods diuine essence and will, to worke for the welfare of hir and her people. Hester 14, 5, 6, 7.

Iudith in her feruent prayer vnto the God of Israell, protesting the knowledge of the true God, and her thankfulnessse towards him for the safetie of her and her people. Iudith 16, 2, 13.

Christ Iesus our Sauour the sonne of the liuing God, who is the chiefe pastor & shepheard of his church, truely calleth himselfe: the true shepheard of his church, who knoweth his owne, and his owne know him: As the Father knoweth me (saith he) so knowe I the father, and I lay downe my life for my sheepe. Iohn 10, 14, 15.

B 4

Toucbing

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Touching Christ and his spouse the church of God, taking singuler delight & pleasure one in the knowledge of th' other. Christ saith concerning his chosen that should or do know him, I went downe to see if the vine budded. Cant. 6, 10. Let vs get vp earely to the vines, let vs see if the vine flourish whether it hath budded the small grape, &c. Cant. 7, 12.

Likewise the congregation or Church of Christ taking delight in him, her loue acknowledging his true loue, saith, My beloved is as a cluster of camphire in the vineyards of Engeddi. 1. Cant. 13,

But when Christ seeth his church and congregation to profite in the knowledge of his Gospell, he saith, the vines with their small grapes haue cast a sauour. 2. Cant. 13.

Almighty God the true God of knowledge hath promised thus, that in the latter age they shal teach no more euery man his neighbour, & euery man his brother, saying know the Lorde, for they shall all know me frō the least of them, to the greatelt of them, saith the Lord. Ieremy 31, 34.

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The holy Apostle S. Paule aduancing the kingdome of God by his gifts of knowledge, saith, the kingdome of God is not in worde but in power, that he may raigne amongst vs. 1. Cor. 4, 20.

Of other examples touching the doctrine of the knowledge of God, the Propheticall and Euangelicall histories are plentiful in all places.

The second Plant.

Faith in God.



Faith is the ground of Definition. things which are hoped for, and the euidence of things which are not seen.

Hebr. 11, 1. This is a firme beleefe in God, in his worde, & workes, which stablisheth and strengthneth mans soule from sliding into errours, distrust, and desperation: to beleefe, lye, in, and leane vnto the mighty grace, power, mercies, & saluation, from God promised vnto mankind for Chyistes sake. By the vertue of
whose

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whose holy spirite also our faith is kind-
led, and more and more feruently encrea-
seth, trusting vndoubtedly that as our
God promiseth any thing by his worde,
so is he faithfull in his workes of perfoz-
mance. Namely, in sending his onely
sonne Christ Iesus God and man, to be
bozne of a woman for our regeneration,
to liue for our viuification, to die for our
redemption, to rise from death to life for
our saluation, and to ascend for our eter-
nall consolation, and that as by his medi-
ation and merites, and not for any our
workes or merites, our sins are here for-
giuen vs, so both our soules and bodies
by the grace of his holy spirite, shal after
this life be adopted with him vnto eter-
nall life and blessednes. And againe that
for this Chyistes sake and in his name,
whatsoeuer good thing wee aske of his
father, (beleeuing him promising) wee
shall surely obtaine the same. Euen like
as the faithfull beleeuing fathers in the
first age Noah, Gen 6, 18. Abraham 2,
3, 13, 16. Isaac 26, 3, 4. Iacob Gen. 36, 11.
(firmely beleeuing) obteyned the promi-
ses of God touching the same Christ our
sauiour,

sauiour, which was then to come & the mighty power of his euerlasting kingdom: Who when he was come said & affirmed vnto his holy Apostles: Verely verely I say vnto you, whosoever heareth my worde and beleeueth in him that sent mee, hath life euerlasting. Iohn 5.

Verily I say vnto you, if you haue *Testimonies.* faith so much as is a graine of mustard seed, ye shal say vnto this mountaine, Remoue hēce to yonder place, and it shall remooue, & nothing shall be impossible vnto you. Math. 17, 20.

Of faith proceedeth the obseruation of Gods commaundements. Eccclus 32, 23, 27.

By nothing worldly can man assure himself of Gods fauour but only by faith. Eccclus 9, 1.

Faith commeth by hearing, & hearing by the word of God. Rom. 10, 17.

We haue boldnesse and free accessse to God by faith in Christ. Eph. 3, 12.

We walke by faith and not by sight (saith S. Paule) meaning thereby that christians see God by faith, not with their
their

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their bodily eyes. 2. Cor. 5, 7.

We are iustified by faith in Christ, and how. Rom 4, 24.

True faith is that that worketh by loue, and bringeth forth good works, Gal. 5, 6. 2. Peter 1, 5, to 16.

By our inclination to good works, we learne whether we haue true faith or no. Philenu 5, 1. 1. John 2, 3, 4, 5.

The fruites of the spirite are these: 1. Loue, 2. Ioye, 3. Peace, 4. Meekenes, 5. Gentlenesse, 6. Goodnesse, 7. Faith, Galath. 5, 22.

Whatsoever is not of faith is sin, Math. 12, 32. Rom. 14, 23.

In all thinges take vnto you the shield of faith, whereby you may be able to quench the fire darter of the wicked. Ephes. 6, 16.

By faith we resist the deuill, and overcome both the worlde and him. 1. Peter 5, 9.

Against the faith of the church, the gates of hell shall not preuayle. Math. 16, 16, 18.

The Lord knoweth how to deliuer the faithful out of afflictio. 2. Pet. 2, 5, 6.

This

This is the victōry that ouercometh the world, euen our faith, 1. Iohn 5, 4.

The iust man shal liue by his faith. Abac. 2. We must fight the good fight of faith, 1. Tim. 6. & perceiuer therein. Col. 1, 23. Iohn 15, 4. and grow from faith to faith. Rom. 1, 17.

The end of our faith is the saluatiō of our soules, 1. Peter 1, 9.

God the faithful performer of his word **Examples.**
and workes, according to his holy will saved faithfull Noah and his family in the arke, amidst the deluge of the whole world. Gen. 8, 26. Preserued Abrahā amongst the infidels. Gen. 12, 6. Delivered Isaac from the sacrificing of his father, Gen. 22, 11. And Iacob from the wrathfull indignation of his brother Esau. Gen. 33, 4, 17.

Abraham beleened God in all his promises and couenants, and it was reputed unto him for righteousness. Gen. 15, 6.

By faith Isaac both obeyed his father, ready to sacrifice him. Gen. 22, 11. And by faith also blessed Iacob and Esau his awne two sonnes, concerning thinges to come. Gen. 21, 12.

Iacob

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Iacob by faith when he was dying, blessed both the sonnes of Ioseph, and leaning vpon the end of his staffe worshipped God. Gen. 48, 15.

Moses by faith (when he was come to age) refused to be called the sonne of Pharaos daughter. And choose rather to suffer aduersitie with the people of God, then to enioy pleasures of sinnes for a season. Exod. 2, 12.

The Israelites by faith in God, vnder his protection & conductiō passed through the red sea as by drie lande, which when the Egiptians had assayed to do, they were drowned. Exod. 14, 22.

Iosua by faith beseeing Iericho seuen daies, the walles thereof fell downe, and he subdued the citie and people vnder him. Ioshua 6, 20.

Gedeon, Barac, Sampson, Iephtha, Dauid and Samuel through faith subdued kingdomes, wrought righteousness, obtained the promises, and stopped the monthes of lions. Iudges 4, 6, 11, 13, 24. 1. Sam. 1, 20. 1. Sam. 23, 14.

When king Ezechias was invaded vpon by Zenacheribs huge hoste, the Lord God

God gaue him both this signe of victory,
 that he should eat the first yeare such
 things as should grow of themselves,
 & the next yeare such as should grow
 without sowing and (in respect of the
 faith he saw in them) the third yeare,
 they should both sowe, reap, & plant
 vineyardes, and eate the fruites there-
 of, and also greatly thereby encouraged,
 encreased, and confirmed their faith to
 cleaue to the faithfulness of his unfallible
 promises which came to passe afterwards,
 for the Lorde went out and smote in
 the host of the Assirians, 185000. e-
 nimies. 2. Chron. 32, 25.

Christ our sauiour the most firme and
 infallible rocke of pure and perfect faith,
 wherupō he builded his church (him
 self being the head corner stone. Mat.
 16, 18.) was the spiritual rocke wherof
 the good Iewes drāke by faith. 1. Cor.
 10, 4. but (through the corruptiō of wic-
 ked Iewes) was vnto them an offence
 of stumbling. 1. Peter 2, 8.

Unto him when the woman of Canaan
 came, being miserably vexed of a diuell,
 with fixed faith, praied him of compas-
 sion

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sion & succour, to whom he said, great is thy faith, be it vnto thee euen as thou wilt, Math 8.

Read of the Capteins faith. ibid. 5.

Of the Corinthians faith, whome S. Paul called not onely his epistle, but the epistle of Christ written not with inke, but with the spirite of the liuing God. 2. Cor. 3. chap. 3. verse.

S. Peter perswadeth all the godly ones to giue their diligence, that they ioine vnto their faith vertue, and to vertue knowledge. 2. Pet. 5.

S. Iohn in the reuelation affirmeth, That the Lord God of the faithfull, will giue to him that ouercōmeth by faith to eate of the tree of life, which is in the mids of the paradise of God Reu. 2. 7. Againe, to him that ouercōmeth by faith, he hath promised to giue to eate of the Manna that is hid, and will giue him a white stone and therein a newe name written, which no man knoweth but hee that receiueth it. Reuel. 2, 17.

But chiefly to him that ouercōmeth by faith, the God of the faithfull hath promised

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promised he shall sit with him in his throne, euen as he ouercame and sits with his father in his throne. Reu. 3, 21.

The third Plant.

Loue of God and of our
Neighbour.



GD therfore created man Definition.
(as he saith, in his owne Image according to his likenes, Gen. 1, 26,) though last yet the most excellent of al creatures (as giuing him rule ouer the same creatures on earth & blessing him, also commaunding him to bring forth fruite and multiply) that our whole will, minde, cogitation and affection, should be the more entierly mouied altogether, and aboue all things to loue him, and embrace his good graces and benefits, most worthy of louely remembrance, and (as I may say) so to receiue him, abiding in vs, that we may be (in respect of loue) one with god, as S. Iohn the holy Euangelist and Apo-
C Me

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file of Christ saith, Who so abideth in
loue dwelleth in God, and God doth
dwell in him. 1. Iohn vers. 16. Further-
more, mans loue being thus expessed
towards God (as the same holy Apostle
saith, we loue him because he loued vs
first, ibid. v. 19,) it must by good right &
consequent necessitie (adding and fulfil-
ling the commaundement of the Crea-
tor in the creature, Thou shalt loue God
aboue all things, and thy Neighbour
as thy selfe. Mat. 22, 37.) lincke there-
with a mutuall and sociable loue of one
man towards an other, especially of good
men which loue God and hate euill, that
all good men might be made one in God,
that all good men might eschew all euil,
and so being made perfect in one most
gracious and louing God, may in fine be
coadopted louing children of the same
God, and coheyes with his dearely be-
loued Sonne Christ, by the grace of his
holy spirite in his heavenly and euerla-
sting kingdome. For so the loue of God
and of our Neighbour, springeth from
out of a true faith in the holy trinitie, and
of the trinitie in vnitie of godhead, that

as they thre are one God, so the loue of many good men should tende to one and the same end and effect of loue towards God and godlines: and this is a speciall and chiefe worship towards God, whereby he affirmeth himselfe to be honored in his commaundements, and by reason whereof all the holy ones of God are co-perceiuers with him of his euerlasting loue, life, and blessednes.

In this appeared the loue of God *Testimonies* towards vs, because God sent his onely begotten sonne into the world, that we might liue by him. 1. *Iohn* 4.9.

Herein is loue, not that we loued God but that he loued vs, and sent his onely sonne to be a reconciliation for our finnes. 1. *Iohn* 4.10.

Thou shalt loue God aboue all things, and thy neighbour as thy self: In these two comādements are conteyned all the lawe and the Prophets, *Math.* 22, 37.

The loue of God is dispersed in our hartes by the holy ghost, which is giuen vnto vs. *Rom.* 5, 5.

He that hath my commandements

¶ 1

and

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and keepeth them is hee that loueth me, and he that loueth me shalbe beloued of my father, & I will loue him and shewe mine owne selfe vnto him. *Iohn 14, 21.*

If any man loue mee he will keepe my word, & my father will loue him, and we will come vnto him and dwell with him. *Iohn 14 22.*

All thinges worke for the best to them that loue God. *Rom. 1, 28.* The crowne of life is promised the *James 1, 12.* And God will acknowledge them for his. *1. Cor. 8 3.*

The eye hath not seene, the eare hath not heard neither hath the heart of man conceyued what God hath prepared for those that loue him. *1. Cor. 2, 3.*

I giue you a new commandement, that you loue one another as I haue loued you. *Iohn 13. 34.*

By this shall all men know that yee are my disciples, if yee loue one another. *ibidem 35.*

Thou shalt loue thy neighbours as thy selfe, the loue of thy neighbour worketh

of Vertue.

¶

worketh none euill: therefore is loue the fulfilling of the law. *Rom. 13. 9. 10.*

Loue suffereth long, is bountifull, enuieth not, boasteth not, is not puffed vp, disdaineth not, is not prouoked to anger, thinketh no euill, reioyceth not in iniquitie, but in the truth: loue suffereth all things, beleeueth all things, hopeth all things, endureth all things. *1 Cor. 13. 4, 5, 6, 7.*

Let loue be without dissimulation, abhor that which is euill and cleaue to that which is good. *Rom. 12. 9.*

Of the loue of God and the godly ones. *1. Iohn 3.*

Euery beast loueth his like, and euery man loueth his neighbour. *Ecclesi. 13. 16.*

All flesh will resort to their like, & euery man will keepe companie with such as he is himselfe. *ibidem 17.*

Of the loue of the worlde, and the wicked ones. *1. Iohn 2.*

If we loue the worlde, the loue of God is not in vs. *1. Iohn 2, 15.*

Loue of God and our neighbor, acceptable to God and man. *Ecclesi. 25.*

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Examples.

Almighty God hath infinitely extended his loue towards mankind, as after his creation, nakednes and transgression, when he not onely cursed their enemy the Serpent, but gaue them coates of skinnnes to cloth their bodies, gaue them seede of their bodies, and saued a remnant in the deluge, whose posteritie were planted in all the worlde a peculiar people of the Lorde, making a couenant with Abraham, an othe to Isaac, a law to Iacob, and to Israel an euerlasting testament. Psal. 105, 9, 10. And in his inestimable loue at the determined time of his heavenly will, sent his dearly beloued and onely begotten sonne into the world, who as he gaue his life for his elect. Iohn 15, 13. So hath he taught vs the gospel of saluation, that we might be beloued of God in this life, and in the life euerlasting. Iohn 17, 23, 26.

Touching the loue of Christ towards his elect beloued cōgregation the Church, he saith, I am come into my garden my sister my spouse, I gather my mirth with my spice: I eate mine hony cōbe with mine hony, I dranke my wine with my milke: Eate ô friends, drinke and

and make mery o well beloued, Cantic. 5, 1. *And therefore according to his commaundement wee are bounden by all meanes, To loue him with all our hart, with all our soule, and with all our strength Deuter. 6, 5. & 10, 1.*

Touching the loue of the Church and spouse of Christ her husband, she saith, my well beloued is white and ruddy, the chiefeft of ten thousand. Cant. 5, 10. I am my well beloueds & his desire is towards me. Cantic. 7, 12.

Touching the loue of mā towards God, reade the examples of Ioshua 1. cap. 8, 13, & 22, 5, & 22, 11. Of king Dauid, Eccclus 47, 8. Psalm. 18, & 31. Salomon 1. Kings 3, 3. The tribes of Iacob, Eccclus. 48, 11. King Hezekias, Eccclus 48, 23. Zorobabel, Eccclus 49, 12. Esdras 1. lib 8. cap. 2. lib 6. Toby, 1, 11, & 4, 19 & 13, 10. Iudith, 9, cap. 13, 4. Hester cap. 14, per to- rum. Of Mary Magdalen to Christ, Luk. 7, 37. Of Peter to Christ, Iohn 31. Saint Paule, Rom. 8, 1. Cor. 16. Gal. 2. Phil. 3. 1. Cor. 11. The Euangelist and Apostle S. Iohn that beloued disciple of the Lord, who leaned vpon his brest, Iohn 13, 23.

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*Who hath left vs these two good lessons
for worthie examples to be imitated. viz.
Beloued (saith he) if God so loued vs,
we ought also to loue one another. 1.
Iohn 4, 11. Againe, In this wee know
that we loue the childre of God, when
we loue God and keepe his comman-
dements, ibid. cap. 5, 2.*

*Touching the loue of our neighbour,
first let vs follow the example of our Sa-
uiour Christ, the true and most louing Sa-
maritane, healing the soule of man wound-
ed by the world, the flesh, sinne, death, and
the deuill, and taking compassion of him
to deliuer him out of the handes of those
theeues; brought him to the Inne of his
heauenly saluation, ioyes and blessednes,
Luke 10, from verse 30. to 35: Reade of
Christes loue to Mary Magd. Martha &
Lazarus, Iohn 15. Of Iohn the Euange-
list, Iohn 21, 20. So ought we especially
to loue those which for their godlines and
vertue excelling, and for the loue they
beare to godlines and vertue are worthe
to be loued. Such was also the loue of
Thomas the Apostle surnamed Didimus
to Lazarus, Iohn 11. Of the Centurion*

to his neighbours, Luke 7. And euen of king Saul then an ungodly king, his loue towards Dauid for his rare vertues, read 1. Samuel 16. And of the same Dauid towards the godly and vertuous persons. Psal. 15, 3, 4. Pl. 16, 3. Psal. 104, 2, 3, 4, 5. Such good Neighbours neare at hand (as the wise man saith) are better then brethren a farre of. Prou. 27, 10.

The Prophete that goeth about to turne vs from the loue of God (*such an euil neighbor*) ought to be stoned to death. Deut. 13, 1. to 12. verse.

S. Paule said in respect of the true and faithfull loue of him, and of all the constant faithfull louers of God: There is layde vp for me the crowne of righteousness, which the Lord the righteous iudge shall giue me at that day, and not onely to me, but to all them also that loue his appearing. 2. Tim. 4. 8.

The fourth Plant.

Hope or trult in God.

Hope the very anchor of a Christian Definition.
 life, tossed & turmoiled with windes and Hebr. 6, 19.

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and wautes of chaunces, hazards, perils,
sorowes, miseries, calamities, and
troubles in this worlde, for that which
pertaineth vnto the life euermolting (not
seene in this life) is the assured stay and
comfort of mans helpe and recouerie in
the Lord, which hope being extinguish-
ed, neither may chaunces casuall be tol-
lerate, hazards eschewed, perils preuen-
ted, sorowes assuaged, miseries remedi-
ed, calamities comforted, nor troubles re-
strained. For as S. Paule saith, this ver-
tue Hope may well be termed the hel-
met of saluation. Ephes. 6, 17. But this
hope which he so calleth is also gouerned
by the assured promises of the true God,
and by precise bounds is to be discerned
from humane hope, which is false and un-
certaine, which Aristotle termeth, The
Dreame of him that waketh. For he
counteth the hope of man in man, to be
nothing else but golden blastes of leaues
which now and then shake, now and then
are still and within a while are vtter-
ly blowen away. And which (as the
Scripture saith) the hope of the vn-
godly is deceiuable, 1. Reg. 18, 19. Wild.

5, 4, 6, 1. Mac. 2, 9, 44. Wherefore mans
 speciall hope & truit ought to be in God,
 and his eternall word, Gen. 26, 1. Ps. 9, 10.
 & 13, 5. Ezech. 29, 16. Hosea 12, 6. which
 neuer faileth his faithfull ones, neither in
 this transitorie life, nor in the life eter-
 nall.

Haue hope and confidence in the *Testimonies*
 Lorde, with all thy hart, and leane not
 vnto thine owne wisdom, thinke vp-
 on him in al thy waies, and he shal di-
 rect and guide thy footesteps. *Prou. 3.*

They that hope in the Lorde shall
 chaunge their courage, they shall take
 them wings as Eagles, they shall run
 and not labour, they shall walke and
 not be weary. *Esa. 40.*

Hee that ploweth, ought to plowe
 in hope to reape the fruite of his tra-
 uaile. 1. *Cor. 9, 10.*

Blessed is the man whose hope is in
 the name of the Lord. *Psal 39.*

Euery man that hath this hope in
 him, purgeth himselfe euen as hee is
 pure. 1. *Iohn 3. verse 3.*

Who so trusteth in the Lord, mercy
 embraceth him on euery side. *Psa. 31.*

Blessed

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Blessed is the man which putteth his trust in the Lord. *Hierem. 17.*

By hope in the Lord we are saued. *Rem. 8.*

We are regenerate to a liuely hope by the resurrection of Christ. *1. Pet. 3.* whereby we are made heires of eternall life. *Titus 3, 7.*

Examples. *Almighty God in his providence presence and promises, as he was the hope of the faithfull in the first age (according to the saying of Dauid) Our fathers hoped in thee, they trusted in thee and were deliuered. Psal. 22, 4. So in all ages hath the hope of the faithfull depended upon him and his holy worde. Psal 65, 5. And so hath he ordained Christ, the hope of eternall glory for all true beleeuers, unto the life euerlasting. Coloss. 1, 29.*

Abraham hoped against hope. that is, he looked for the thing which was to bee hoped for in the promise of God, yea although the thing represented before his eies expressed no cause of hope, namely that he should bee the father of many nations, &c. Gen. 13, 17, 22.

Dauid amongst so many conflicts with his

of Vertue. 15

his enemies, seeing that his hope & trust in the Lorde was neuer made frustrate, taking great consolation therein, amongst others burst out with these words, namely, For this cause is my heart ioyfull, and my tongue reioyceth, yea and moreouer my fleshe shall reste in hope. Psal. 15.

Jeremy the prophet of the Lorde, calleth the man blessed which trusteth in the Lorde, and whose hope the Lorde is, for he shal be as a tree that is planted by the water, which spreadeth out her rootes by the riner and shall not feelee when the heate commeth, but her leafe shall be greene & shal not care for the yeare of drought, neither shall cease from yeelding fruite. Jeremy 17, 8.

Cursed be the man that trusteth in man and maketh flesh his arme, and withdraweth his hart fro the Lord. Ier. 17, 5.

To such as hope or trust in man, which is for the most part deceineable & dangerous, came theeves to thee or robbers by night? how wast thou brought to silence, would they not haue stolne till they had inough, if the grape gatherers came to thee

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*thee would they not leaue some grapes,
sheeues take but till they haue enough,
the grape gatherers leaue something. O-
badia 1. verse 5.*

*Iob the seruauant of God, a perfect pa-
terne of patience, beeing oftentimes di-
uersly and grienously afflicted, acknowl-
ding the great mercies of God to be more
then mans miseries confessed his hope to
be such, that hee was sure his redeemer
lined, and that he should rise againe out of
the earth at the latter day, &c. Iob 19.*

*But he saith, the hope of hypocrites is
vaine and shall perish, neither haue they
any hope after this life. Iob 8, 13. 2. Esd.
8, 55, 56.*

*The hope of the vngodly, is like the
dust that is blowne away with the winde,
&c. Sapien. 5, 12.*

*For other examles of Hope, looke
Iudi. 20. Tob. 2. Symeon, Luke 2,
of Paule, Actes 13. Ephes. 4. 4.
and his admonition, 1. Timot. 6.
1. Thessal. 1, 2, 3, 6.*

The

The v. Plant.

The feare of God.



Definition. God hath so created men, that in their mindes as it were certaine beames of lighte should enflame their affections to bee earnestly mooued with the knowledge of Gods wrath and iustice, seuerely beholding all things done in his sight which are against his prescribed will and ordinance; and that men knowing what doth please him, should feare to violate or transgresse from his gracious pleasure, & knowing also what doth displease him, should seeke all meanes to auoide the danger of his displeasure. For as his holy worde is a worthy witnessse of his will, so ought wee to take good courage vnto vs in fulfilling the same, which tendeth to our eternall ioy and comfort, and tremble with feare to follow a wrong way, which leadeth to eternall sorrow and confusion.

The beginning or ground of wis- **Testimonies.**
dome

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dome is the feare of the Lord, that is, to gouerne our life by the worde of God, so to obey God & his holy will.

Prou. 1.

The feare of the Lorde is a strong hold, and his children are vnder a sure defence. The feare of the Lorde is a wel of life to auoid the snare of death.

Prou. 14.

The feare of the Lord is a pleasant garden of blessing, & there is nothing so beautifull as it is, *Ecclus 40. v. 27.*

The feare of the Lorde is the right Gods seruice that preserueth & iustifieth the heart, and giueth mirth and gladnesse, &c. The feare of the Lord is the roote of wisdom, and her braunches are long life, *Ecclesiasticus 1.*

Who so feareth the Lord he shal be happie, and when hee hath neede of comfort he shal be blessed. *Ibidem.*

I wil shew you whom you shal feare feare him which after he hath slaine hath power to cast the same into hell fire. So I say vnto you feare him *Lu. 12.*

Thou shalt feare the Lord thy God. *Deut. 6, 10.*

Feare

of Vertue. 17

Feare not him which killeth the body onely, but rather feare him which can destroy both body & soule in hell fire. *Math. 10.*

Send thy feare among the nations which seeke not after thee, that they may know there is no other God but thou, & that they may shew thy wonderful workes. *Syrac. 36.*

Them that sinne rebuke openly, that the rest also may feare. *1. Timoth. 5. 20.*

Our first parent Adam after he had sinned was afraid of God. Gen. 3, 7, & 10.

God giueth to those that feare him an understanding hart. Deut. 29, 2. And to those that disobey him a faint heart. Leuit: 26, 36.

God threatneth that they shall be afraid in their chambers, who prouoke him by Idolatrie. Deut. 32, 21, 25.

The Lord God of Israel, after hee had drowned Pharaoh and his host in the red sea, was more feared of those Israelites, and they beleened in God, and gaue credite vnto the worde of Moyse his ser-

D *uant.*

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nant, Exod. 14, 19, and 20.

Moyſes the prophet and prince of the Lords elect people; as he feared God himſelfe greatly, ſo did the Lorde commaund him to chuſe ſuch magiſtrates vnder him as had the true knowledge and feare of God. Exod. 18, v. 21, & 22. And ſo did he exhort all eſtates and their poſteritie to the feare of God, and keeping of his commaundements. Deut. 6.

Malachie the prophet ſaith, ſuch as feare the Lorde euen in the moſt wicked nations and times, ſhall comfort one anothers neighbour, and the Lord ſhall heare it, and cauſe a booke of remembrance to be writen for them, & they ſhal be to him for a flocke, & he wil ſpare them as a man ſpareth his owne ſonne that ſerueth him. Mala 3, 16.

Abdias the ſteward of the houſe of Achab feared greatly the Lord God of Iſrael, for when wicked Iezabel had ſlaine the prophets of the Lord, he led with him 100. of thoſe prophets, & hid them from perſecution, & was afraid. 3. Kings 8.

The prophet Dauid reputeth the man and wife bleſſed which feare the Lord & walke

walke in his waies, saying, he shall eate of the labour of his hands, he shall be blessed and it shal be well with him, his wife shall be as the frutesfull vine of his house sides, and his children like oline plantes round about his table, Psal 128, 1, 2, 3.

Tobias the elder, taught his sonne Tobias also euē from his infancy to feare the Lord, & made to be called vnto his feast such persons as feared God. Yea more fearing God then the king, vnder whose iurisdiction he liued, he tooke away the bodies of those that were slaine by the enemies of Gods church and buried them. Tob. 1.

Hester was trained up in the feare & knowledge of God. Hester 14, 5.

Of Cornelius, Actes 10, 2. And of Simeon, Luke 2, 25. Of the persecution of those that feare the Lorde, 2. Esdr. 16, 62. How God will deliuer them, vers. 66. and punish the wicked, vers. 68. Looke for that concerning the euill vine in Ezechiel 19, 11, 12, 13. Then shall the godly dwell safely, builde houses, and plant vineyards. Ezechiel 20, 28, 26.

Other notable Examples of the true feare of God are commemorated in

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Iudith, 8. in Iob 1, 2, 31. Iosaphat, 2. Chr. 19. Loth, Gen. 19. The midwines for whome the Lorde erected dwelling houses, Exod. 1. Sara the daughter of Raguel, Tobi. 3. and in pong Tobias as it appeareth, Tob. 9.

The vi. Plant.

Humilitie.

Definition.



Christ God and man our only sauiour and redeemer, the very fountaine of all perfect felicitie exhorteth vs vnto true Humilitie, saying, Learne of mee who am meeke & lowly of hart. Mat. 11. verse 29. And for that cause trieth and exerciseth vs by so many miseries, as we bothe naturally feele in the flesh and in the world also. So that least we should be either presumptuous too much in pride of heart, and ouermuch disdainning others, the Lorde dothe by diuers meanes reclaine vs to know his soveraigne salue, by planting this vertue in
milicie

milite in our hearts, whereby wee acknowledge our sinnes towards God and man, our infirmitie of nature, and the filthinesse thereof, and fortifie our mindes and soules in the feare of God, and in confidence of his onely diuine helpe, and whereby also we are moued to perfoyme the dueties of our vocation in farre better manner without disdayning others, to helpe them what lieth in vs, and in all aduersities, casualties or miseries, to bee subiect and humbly to submit our soules, bodies, and goodes, vnto the gracious good will of the same our God and mercifull sauiour which will not suffer vs to be tried, tempted, nor troubled, beyonde our strength and abilitie of sufferance.

Be humble to heare the worde of *Testimonies.*
God, that thou maist vnderstande it,
and make a true aunswere with wisdom. *Ecclus 5, 11.*

The Lord plucketh vp the rootes of
the proude nations, and planteth the
lowly with glory among them, *Ecclus.*
10, 15.

Howe much greater thou art, so

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much the more humble thy selfe towards all men, and thou shalt find fauour in the sight of God, bicause great is the power of God only, and he shall be honoured of men. *Ecclesiastes 3.*

The Prayer of him that humbleth himselfe in the sight of God, pearceth the very cloudes, til she come nigh she will not bee comforted, nor goe her way till the highest God haue respect vnto her. *Ecclesi. 35.*

Blessed are the meeke and humble of heart, for they shall receiue the inheritance of the earth. *Math. 5.*

Except you be conuerted, and become as one of these litle ones, you shall not enter into the kingdome of Heauen. Whosoever therefore shall humble himselfe as one of these litle ones shall be greatest, &c. *Matth. 18. verse 3, 4.*

Who so exalteth himselfe, shall be brought lowe, and he that humbleth himselfe shall be exalted. *Luke 7, 18.*

Let the meek brother reioice in his exhortation, and the rich man in his humility, because he shall away hence

as the flower of the grasse. *Iames 1.*

Humble your selues vnder the mighty hand of God, that he may exalt you in time cōueniēt. *1. Pet. 5, 6, 7.*

Touching the prayse of humilitie, read *Eclus 11, cap. from vers. 1, to vers. 4.*

Abraham spake humbly vnto the Lord saying, I will yet speake vnto my Lord although I am but earth and ashes. *Gen. 18.* Examples.

Isaac humbled himselfe as a figure of Christ vnto the edge of the knife to be sacrificed, whom the Lord by his angell deliuered and highly aduanced after ward. *Genel. 22, 8. Gen. 26, 3.*

The Angell of God, said vnto Agar, Returne againe vnto thy mistresse & humble thy selfe vnder her handes. *Gen. 18.*

Iacob humbled himselfe dutifully before God, when he said vnto God, I am not worthy of the least of all the mercies and all the truth which thou hast shewed vnto thy seruant. for with my staffe came I ouer this Iurden, & now haue I got two bands. *Gen. 10, 32.* But very much he humbled himselfe

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himselfe before his brother Esau, and so pacified his wrath. Gen. 33. v. 10, 11, 12, 13, 14.

God humbled the Israelites to trie what they had in their harts, whether they would the more dutifully shew themselves before the lord, for the wheat, barley, vineyardes, and fig trees which he gaue them, or be the prouder and more forgetfull of him therefore. Deuter. 8, 2, 8.

Moyse excused himselfe fise times before he would take vpon him the leading forth of the people, which yet the Lorde enioyned him, and hee was not perswaded untill he perceined that the Lord was angrie. Exod. 3. cap. 11. 4. cap. 10. & 13. v.

Gedeon (when the Angell said vnto him goe, in thy strength shalt thou deliuer Israel) humbly aunswared, Beholde my stocke is weake in Manasses, and I my selfe am the leaste in the house of my father. Iud. 5.

In the parable of the trees, viz. the oliue tree, the figge tree, and the vine tree, though euery one was humble and loth to exalt himselfe and to be made king ouer the trees, yet the vine said, should I leaue
my

*my wine whereby I cheare God and man,
and go to aduance mee aboue the trees.
Iudges 9. cap. 8, 9, 10, 11, 12, 13.*

Dauid beeing tried in manifolde troubles, and finding greate comforte at the handes of God, thus said, It is good for mee that thou O Lorde hast chastised me. Psal. 119, vers. 71. See Dauids humilitie towards Saule. 1. Sam. 18, 18. And his humilitie towards God, 2. Sam. 7, 10. Note his humilitie being crowned king by Samuell, 1. King. 17. before Saule. 1. King. 19. and when he daunced before the Arke. 1. Chron. 15. 2. Sam. 16.

Also when he humbled himselfe before the Lorde, and how he went into the Tent where the Arke was. 1. Chron. 17.

Christ Iesus our Sauour the syncere fountaine of humilitie admonisheth al mē to learne humilitie of him, saying, Learne of me because I am humble & meeke of heart. Matt. 11, 29. Note his humility in his birth. Math. 5, 5. In his being baptised of Iohn. Math. 3, 13, & 15. in shewing who is his brother, sister, and mother. Math. 11, 49. in paying tribute to the prince, Math. 17, 27. in receiuing litle children

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dren. Mat. 19, 14. in paying our raunfome.
 Math. 20, 28. in condemning the ambitio
 and arrogancy of the Scribes and Phari-
 sees. Math. 23, 6, 10, 11, 12. in humbling
 himselfe prostrate to prayer in his agonie.
 Math. 26, 39. in washing his disciples feet.
 Iohn 13, 5. 14, 15. and humbling himself
 to be smitten, railed on, and persecuted for
 our sakes. Luke 22, 64, 65, 66. and lastly
 in greatest humilitie to be put to death on
 the crosse, for the redemption & saluation
 of mankind. Mark. 15, 15 leauing vs his
 manifold examples of great humilitie.
 Philip. 2, 8.

The prodigall childe returning to his
 father humbled himselfe, Luke 15.

For other examples, looke milde Mar-
 docheus that good lewe and mirrour of
 humilitie, respecting Gods goodnes in ex-
 alting Hester, and debasing of the proude
 Haman her enemye, said the light, and
 sunne rose up, and the lowly were ex-
 alted, and denoured the glorious. Hester
 11, verse 11.

Vertuous Iudith and all her people
 humbled themselves with prayer and fa-
 sting before the Lorde, who exalted their
 estate

*estate, and ouerthrew the proud tyrant
Holophernes and his mighty armie. Iu-
dith 40, 12, 13. verse 9. & 10. per totum.*

The vii. Plant.

Patience.



Patience is rightly defined to **Definition.**

be that Christian patience
which obeyeth God in suffe-
ring any crosse, sicknesse or
calamitie which he layeth vpon the god-
ly in this life; which by his will and wor-
king in his elect redoundeth to their
greater comfort, so as they do not mur-
mur or be angry, or (as we say) malecon-
tent with the workes of God: but that by
faith or feare of God in our patience, we
acknowledge him for Christes his sonne
sake, to be pacified with our offences and
infirmities, & mercifull especially when
we suffer for the loue of him and his ho-
ly worde, that which in his secreete will
he layeth vpon vs. And that wee then
looke for helpe, mitigation, & deliuerance
from

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from him only, and by faith and hope we
molifie our miseries & pacifie our mindes
both in worde and deede. The contrary
whereof called Impacience, many of the
very holy ones haue had, viz. the Israe-
lites wandering in the desert, also Iere-
my and Iob & many of the vngodly ones
in our dayes, who haue and do greue the
holy spirit of God thereby, and agrauate
the more their owne miseries. There
hath bene and yet is also in the worlde a
kinde of hypocriticall tolleracion of tor-
ments and greefe, voluntarily inflicted
by miserable mankind vpon themselves,
such as the Peremites, scourging friers
and Iesuites which in the Popes king-
dome haue and do wander through the
worlde: from which and from their hypo-
criticall pestilence vnder the false pre-
tence of a true Patience (wounding not
healing the soules of the faithfull patient
in the Lord) the God of all patience and
comfort, deliuer all his faithfull afflic-
ted seruants. Who are in deede made
like vnto the Sonne of God by their
afflictions. Heb. 2, 10. That they should
with him be like partakers of eternall
glory. Rom. 8, 17.

A patient man is better then one *Testimonies.*
that is strong, and he that can rule his
affections is of more force, then one
that layeth siege vnto Cities. *Prou. 16.*

The Furnace trieth the vessell of
the potter, so doth the triall of trou-
bles proouethose that are righteous,
Eccl. 27.

Troubles worketh patience, pati-
ence maketh triall, and triall bringeth
hope. *Rom. 5.*

God who is the God of patience &
consolation. *Rom. 15, 5.* By his patience
and long suffering leadeth vs to re-
pentance. *Rom. 2, 4.*

Now the God of patience and con-
solation, giue you that you bee like
minded one towards an other, accor-
ding to Christ Iesus, *Rom. 15, 5.*

Admonish the vnruely, comfort the
feeble minded, beare with the weake,
and bee patient towards all men.
1, Thessal. 5, 14.

Let your patient mind be knowne
vnto all men: the Lorde is at hand.
Phil. 4, 5.

Be patient therefore brethren the
comming

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comming of the Lord is at hand, behold the husband man waiteth for the precious fruite of the earth, and hath long patience for it, vntill he receiue the former and later raine. *Iames 5, 7.*

My brethren, count it for exceeding ioy, when you fall into diuers temptations, knowing that the triall of your faith worketh patience, and patience maketh your worke perfect that you may be perfect and vpright, not fainting in any thing. *Iames 1, 2.*

Blessed is the man which suffereth temptation, because when he shall be tried he shall receiue a crowne of life, which God hath promised vnto all those that loue him. *Iames 1, 12.*

Now therfore keepe secret thy sorrowe within thee, and suffer manfully whatsoeuer chaunces shal happen vnto thee. *3. Esdras 10.*

Examples.

Isaac suffered very patiently that determination, when his Father Abraham would haue sacrificized him. *Gen. 22.*

Ioseph patiently put up the crueltie of his brethren, when they solde him and would

would haue put him into the pit. Genes.
37,45.

Moyſes prayed for Miriã which ſpoke
ſo vniuſtly againſt him, and by his praier
ſhe was healed. Numb. 12.

Dauid fleeing from the face of Abſo-
lon ſaid patiently vnto Sadoch, If I find
faueur in the ſight of the Lord he wil
bring me againe. 2. King 15, 16.

The Lord your God is gentle and mer-
ciſfull, hee is patient and of much mercy,
and ſuch a one that is ſorie for our affli-
ctions. Ioel. 2, 13.

The Lord God by his prophet Haggai
perſwading the Iewes in time of famine to
haue patience, ſaid, Is the ſeede yet in
the barne? as yet the vine and the fig
tree, and the pomgranat. & the oliue
tree hath not brought forth: frõ this
day will I bleſſe you. cap. 2, 20.

Tobias when he became blind ſhewed
a wonderfull Patience vnder the Lords
ſcourge, & againſt the deriſion of his wife
and his friendes. Tob. 2, 3.

Our ſauour Chriſt Ieſus, the moſt ex-
cellent mirror of perfect patience, was firſt
tempted of Sathan. Matth. 4. Deſpiſed,
haſſed,

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hated, and disdained of the wicked worldlings: Ioh. 17. and lastly persecuted and put to death by the cursed Iewes: Mar. 15. leauing vs example that we should suffer iniuries doone vnto vs, and remit the reuenge vnto him that sayth, Mine is vengeance, and I will rewarde againe, &c. Deut. 32. he will haue vs vse this souldraigne salue of patience against all persecutions, when he saith, In patience possesse your soules. Luke 21, 19.

S. Paule reioyceth of the Theſſalonians patience. 2. Theſſ. 1, 4. So must our patience bee made perfect through good workes. Iames 1, 3, 4. that the same may be manifested vnto all men. Phil. 4, 5.

The prophetes (saith S. Iames) are set before vs for examples of long patience. Iames 5, 10.

Other notable Examples, were Iob 1, 2. The thre children in the Oven. Dan. 5. and Eleazarus, 2. Machab. 6.

The

The viii. Plant.

Perseueration in god-
linesse.



Perseueration or continu-
ance of vertuous and godly
life, is the limited path of
perfection, which God re-
quireth of all his cholen seruants which
haue begun to runne the race of righte-
ousnesse, not to stay in the midst, nei-
ther to starte aside, neyther yet to looke
backe at any time, but to goe forwarde
without wauering, or distrust in the ac-
knowledgement of God, and in the faith
of Chyiste constantly and for euer, so con-
tinuing vntill the very last breath of our
life, and not to be discouraged by any si-
mister chaunces or aduersities, neyther
suffer our selues to bee seduced from so
good a purpose by any maner of meanes.
Because whosoever haue once tasted the
comfortable sweetnesse of Gods good
graces, may be well assured if they con-
tinue with a stedfast faith in Chyiste vntill

Definition.

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to the end, they shall inherite the promised rewarde, euen the Crowne of life for euer. *Apoc. 2,*

Testimonies.

They which are plāted in the Lords house, shal bring foorth more fruite in their age, and shall be fat and well liking. *Psal. 92, 12, 13.*

Stand thou in thy state and exercise thy selfe therein, and remayne in thy worke vnto thine age. *Ecclus 31, 10.*

My sheepe heare my voice & I giue them eternall life, & no man shall take them out of my hand. *Iohn 10.*

I will not leaue you destitute of comfort, but I will come vnto you: I will pray my father and he shall sende vnto you an other comforter, euen the spirite of truth which shall remain with you for euer. *Iohn 14.*

Follow the truth in loue and in all things, growe vp vnto him which is the head. *Ephes. 4, 15.*

Put vpon you al the whole armour of God that you may be able to resist in the euill day, & that you may stand stedfastly in all thinges that you haue done.

of Vertue. 26

done. *Ephes. 6.*

So runne that you may receyue. 1.

Corinth. 9.

God is faithfull which suffereth vs not to be tempted aboue our strength, but giueth an ende with temptation that wee may be able to goe thorow with our vocations. 1. *Cor. 10, 13.*

For wee are partakers with Christ, if we keepe sure vnto the end the beginning whereunto we are vpholden.

Heb. 3, 4.

He that continueth in the doctrine of Christ, he hath both the father and the sonne. 2. *Iohn 9.*

Let age with courage increase in thee, and with age let righteousness and faith be more perfect in thee the elder that thou art. *August. 15. fol. 265.*

Loth being deliuered by the Angels of Examples.

God out of Sodom flying thence to Zoar, Went forwards in faith and confidence of Gods goodnesse, and was saued: But his wife looking backe was turned into a pillar of salt. Genes. 19, 23, 26.

Ioseph (notwithstanding his Mistris

E 2 whom

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whom he serued did daily molest and seeke to discredite him) yet he for all that shewed himselfe dutifull and faithfull in his seruice, and continued so to his great preferment. Genes. 39.

Dauid being sore rebuked of his elder brother, and also dissuaded from his purpose by Saule, did not yet any whit shrink from his determined conflict, but fought manfully and overcame Goliath. 1. Kings 17.

The same princely prophet Dauid, constantly perseuering in the loue of God and his worde, said thus: I will go forth in the strength of the Lord God, and will make mention of his righteousness onely. Psal. 71.

And so encouraging all the godly ones to perseuer in the word & gospell of truth, hee saith: Going through the vale of misery they vse it for a well &c. Psal. 84. v. 6. They will go from strength to strength, and vnto the God of Gods appeareth euery one of them in Sion, verse 7.

Ioab constantly perseuered in the siege of Rabbath, till he had wonne the Citie.

2. Kings

2.Kings 12. *Also in the battell against Absolon. 2.Kinges 18.*

Nehemias although he was oftentimes hindered in building, yet he ceased not frō his worke till hee had fully built vp the wall. Nehem. 4, 6.

Elyachim the high priest spake vnto all the people of Israell, saying: Bee you sure that the Lord will heare your petitions, if you continue stedfast in fastings and prayers in the sight of the Lord. Iudith 4, 12.

The three sociates of Daniel, Sydrach, Misach and Abednago, (for all the tyrannous torments of Nabuchodonosor king of Babilon) said constātly vnto him: Bee it knowen o king that we will not worship thy God. Dan. 3, 18.

The same Prophet Daniel being accused and cast into the denne of Lions, constantly persisting in the faith of the true God, was safely deliuered when his accusers were destroyed by the lions. Dan. ca. 6. Whereupon king Darius by proclamation magnified the God of Israel. verses 16, 23, 24, 26.

Read of the constant perseneration in
 the

The Vineyarde

*the true faith of God that was in Sufanna
Daniel 13. In the seven brethren. 2. Mac.
7. and others.*

*The Lord God who is alwaies more cō-
stant, proceeding in his promise then man
can conceiue, hath left his Church this
comfort: That his virgin Israell shall a-
gaine be builded, still be adorned with her
timbrels, still go forth in the daunce of
them that be ioyfull, yea shall still plante
vines vpon the mountaines of Samaria,
and the planters that plant them shall
make them common. Ieremy 31, 4, 5.*

*Holy Iob (though Sathan sore stir-
red vp God against him) yet the Lorde
himselſe to his comfort and cōmendation
ſawe that he continued his owne faithfull
& righteous ſeruant. Iob 2, 3.*

*Our Lorde and Sauiour (Chriſt Ieſu
who is truly ſaid (To be the firſt and the
laſt, which is and was, and is to come,
Reuel. 1 8.) as he hath promiſed his e-
lect faithfull to be with thom vnto the end
of the world, Math. 27, 20. So he encour-
aging them to continue their faith that
loue in him, ſaying, As the father hath
loued me ſo I haue loued you, cōtinue*
in

in my loue. Iohn 14. *Againe he saith,* Bide in me and I in you, as the branch can not beare fruite of it selfe, except it abide in the vine, no more can yee except yee abide in mee. Iohn 15, 4. *To the contrary he saith,* If a man bide not in me he is cast forth as a branch and withereth, &c. ibid. vers. 6. But if yee bide in me and my wordes abide in you, aske what yee will and it shall be done for you, herein is my father glorified that you beare much fruite and become my disciples, ibid. 8.

Christ *saith also,* No man putting his hande to the plowe and looketh backe, is meete for the kingdome of heauen. Luke 9, 62.

Reade the perseueration of the borne blinde, how constantly he withstood the Pharisees. Iohn 9, 11, 25, 30.

Of the Apostles constantly perseueration in preaching, teaching, healing, and doing wonders in the name of Christ Iesus, passing from place to place, and from countrie to countrie. Actes 1. cap. 4, 11, 12, & 20.

S. Paules commendations of the con-

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stancie of the forward Philippians, whom he called his ioy and his crowne, 4. Phil. 1. 27. and how he reproofed the startbacke Galathians. Galath. 1. cap. 6.

He setteth foorth the good example of the Colossians perseueration, If (saith he) ye continue grounded and stablished in the faith, and be not mooued away from the hope of the Gospell whereof you haue heard. 1. Coloss. 22, and 23.

S. Iohn in the Reuelatiō or rather the spirite of God speaking by him, saith to all the faithfull elect. He that is righteous let him be righteous still, and he that is holy let him be holy still. cap. 21. v. 11, And beholde I come shortly and my reward is with me, and to give euery man according as his deedes shall be, vers. 12. I am Alpha and Omega, the beginning and ending, the first and the last, v. 13.

The

*The ix. Plant.*True Inuocation or
prayer vnto God.

AS (in the hart of man) God,
the true knowledge of God,
faith, feare, and loue of God
ought to shine and feruently
appeare: So our Prayer is the most ex-
cellent instrumentall meane or witnesse
of the minde, and ought godly to confesse
and pronounce the Lord God, and ought
rightly to vse the name of God in all pu-
ritie, and sanctifie or honour the same
with all dutifull, reuerent, and louing
feare. But in Prayer are to be conside-
red five things: First that God is Ie-
houah the God of the faithfull, 2 his co-
maundement, 3. his promise of hearing,
4. the thing wee pray for, and lastly our
faith beleeuing that for Christ his sonnes
sake God heareth and helpeth vs. For to
that ende hath God giueth the benefit of
the tongue and speech vnto men: especi-
ally, that they should declare the good-
nesse

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nesse of God towards them, that they should praise him in his holinesse, pray vnto him for continuance of his gracious goodnesse, and giue thanks vnto him for the same, and excite others vnto the consideration of their duties in those respects. For God requireth that we should with humble sute of inuocation, confession, supplications and prayers come vnto him, and to none other God, because he hath made vs as the sheepe of his handes, and people of his pasture. *Psal. 94. v. 7.*

Testimonies. The eyes of the Lorde are ouer the righteous, and his eares are open vnto their prayers, the countenance of the Lord is against those that do euill, to roote out the remembrance of them from the earth. *Psal 34, 14, 15.*

Call vpon me in trouble and I will heare thee, and thou shalt glorifie me. *Psalme. 50, 15.*

For the Lord is nigh vnto all them that cal vpon him faithfully. *Pf. 145, 18.*

Thou shalt worship the Lorde thy God, and him onely shalt thou serue. *Deut. 6, 11.*

Before

of Vertue. 30

Before thou prayest prepare thy soule, and be not as a man that tempteth God. *Ecclesiastes 18.*

Prayer is good with fasting and al-mose, yea of more valure it is then to heape vp treasures of golde. *Tob. 12.*

Pray vnto the father which is in secrete, & thy father which is in secrete shall rewarde thee openly, and when thou praiest vse no vaine repetitions. *Math. 6, 6.*

Aske & it shall be giuen you, seeke and ye shall finde, knocke and it shall be opened vnto you. *Math. 7, 7.*

Watch and pray, least you fall into temptation. *Math. 26.*

Verely, verely I say vnto you, whatsoever good thing you do aske of my father in my name, he shal surely giue it you. *Iohn 16.*

You shall pray for all men, especially for Kings and Princes and those in authoritie. *2. Tim. 2.*

Be nothing careful, but in al things let your requests be shewed vnto God in praier & supplication, with giuing of thanks. *Phil. 4, 6.*

And

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And this is the assurance that wee haue in him, that if we aske any thing according to his will, hee heareth vs. 2. *Iohn* 5, 14.

The continuall praier of the iuste person preuaileth much. *Iames* 5.

When thou praieest, thou speakest with God, when thou readest, God speaketh vnto thee. *Aug. sup. Psal.* 85.

Great is the vertue of sincere praier, for as a faithful messenger this performeth ductie enioyned, and perceiveth whether as no flesh can attaine. *August. super Psal.* 65.

But whosoever calleth vppon the name of the Lorde shall be saued. *1oel.* 2, 32, *Rom.* 10, 13.

Examples. Abraham praied vnto the Lord, humbly decreetly constantly & godly, six times to spare the wicked Sodomites for the righteous (which he would haue graunted if their had bene but ten founde amongst them) and because they were all wicked, the Lorde destroyed them all with fire and brimstone. *Gen.* 18 & 19. chapt.

Isaac praied vnto the Lorde in his wines

wines barrenesse to haue issue by her, and the Lorde sent him by her Iacob and Esau. Gen. 25.

Iacob praied humblie vnto God for meate and clothing. Gen. 28, 20. also verry earnestly he praied to be deliuered in his iourney from all daungers, which hee obtained. Gen 32, 9, 28.

Moyſes praied oftentimes verry deuoutly vnto God, that he would withdrawe the plagues from the people in Egypt, & he was heard of the Lord, though they were wicked. Exod. 7, 8, 9 & 10. chapt.

He more preuailed at the battell of the Israelites against the Amalekites with praying, then Iosua and his souldiers did with fighting. Exod, 17, 1.

The Israelites in their battell against the Philistians, instanted Samuel to pray for them, and his prayer was heard of God. 1. Sam. 7, 3, 10.

Hanna the mother of Samuel praied in her heart when her lippes scarcely moued, and that was for a Sonne, who was the saide Samuel afterwarde the prophet of God. 1. Sam. 1, 13.

*Queene Hester praied secretly and
feruently*

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feruently for the safety of the Iewes, and the subuersion of their enimies, which by Gods determined providence & will came to passe accordingly. Hester 7, 3.

Sarah the daughter of Ragul three daies with teares praied, & besought God to deliuer her from the shamefull reproch of her mayd, which she obtained, Tob. 3, 12.

Iudith made her humble and hartie praier vnto God for the deliuerance of her and her people, and obtained of God a glorious and memorable ouertbrow of her enimies. Iudith cap. 9, 1, 2, 12, 8. & 13, 4.

The most godly, vertuous and praise worthy Kinges, as these: Dauid the king and princely prophete of God praied vnto him for the confirmation of his promise, to blesse his house and continue it for euer before him. 2.Sam. 7, 29. Also that God would spare his people for his sinnes, and to punish him and his fathers house for the same. 2.Sam. 24, 17. Also that the counsell of Achitophell might be turned into foolishnes. 2.Sam. 15, 32. And he made many godly Psalmes of prayers, for the deliuerance of the faithfull out of their afflictions, as the 4. Psal. 5, 7, 20, 24,

of Vertue. 32

25, 28. 51, 52, 55, 57, 59. 61, 63, 64, 67.
and others.

King Salomon praied vnto God for
wisdom to be giuen to himselfe. 1. Kings
3 9, 10. He also praied in his new erected
temple, for the prosperitie of all those that
praied in the Lordes house. 1. Kings 8. ca.

King Iosaphat praied vnto God a-
gainst his many and mighty enimies. 2.
Chron. 20, 3. and obtained a memorable
victory. ibid. 22. verse.

King Hezechias praied with weeping
teares in his sicknes, and the Lord prolon-
ged his life. 2. Kings 20, 2, 3, 5, 6. He prai-
ed against the inuasion of his enimies
mighty armie, and the Lord sent his An-
gell which slew of those Assiriās 185000.
as before. 2. Chron. 32, 25.

Read the godly faithfull and effectual
prayers of the Prophets, viz. Isay 64. cap.
Jeremy 34. Daniel 9. Ionas 2. Haba-
cuck 3. and others.

Almighty God hath promised that such
as call faithfully vpon him for Christes
sake shall be heard, as he saith, Before
they call I will answere, & whiles they
speake I will heare, Isay 65, 24.

Read

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Read the godly faithfull and feruent
prayers of the good and vertuous Gouer-
nours, as Esdras 1. lib. 8. cap. 76. verse
Toby. 3. 3. Nehemias 1. cap 11. ver. Iu-
das Machabeus 1. lib. 4. 10, & 7. 41. Io-
nathas, 1. Mac. 11. and of Iudas Macha-
beus. 2. Mac. Where he & his people with
their hands fighting and with their hart
praying, mightily preuailed against their
enemies. ibidem 15. cap. 26, 27.

Christ Iesus our Saniour & redeemer
hath taught vs a forme of vsuall prayer.
Math. 6. 9. to 14. verse. hee praied alone
by himselfe. Math. 14. cap. He encoura-
geth vs with a promise whē we pray. Iohn
14 & 16. ca. He praied before his passion.
Luke 22. cap. He praied for his very eni-
mies. Luke 23. He praied vnto his father
for the glorifying of his elect, by the glori-
fying of himselfe. Iohn 17. cap. 1, 5, 9
verses. for their sanctification, 17. verse.
for their unitie in one faith, 21. verse. and
for their euerlasting saluation with him.
v. 23. He will haue vs aske his father in
his name, and he will giue vs, saying, aske
and ye shall receiue, that your ioy may
be full. Iohn 16, 23.

When

of Vertue.

33

When the disciples of Christ (with one minde and voice praised together for the good successe of the gospell) they saw the ground shaken, they were filled with the holy ghost and spake the word boldly. Acts 4. from verse 24. to 31.

Reade of the praiers of S. Stephen at his persecution Acts 7. cap. of Peter and Iohn for them of Samaria. Acts 8. cap. of Saule at his conuersion. Acts 9. of Cornelius the Italian captaine. Acts 10. of Barnabas and Paule seperated for the worke of the Lord. Acts 13, and 14. cap. Of Paule alone praying for remoouing of euils, and obtaining of good things. Rom. 15. cap. and of Iames his good admonition one to pray for another, for temporall and eternall saluation. Iames 5. cap.

The x. Plant.

Thankes giuing.



Thankes giuing is a vertue which ought to be euermore grounded in the heart and minde of man, and euermore

Definition.

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more ready to be vttered with the tōgue,
that good things are not bestowed vpon
vs by chaunce, or by good hay as we vse
to say, but that God is rightly the author
of all benefits. And that it is our duties
by this our thankfulness to exhort and in-
uite others to the due acknowledging
and seruing of the true God: that they
may also perswade themselves, that it is
God onely which hath care ouer them, &
that we are heard by him, if we craue a-
ny thing of him in faith. And therefore
as hee is altogether more ready to giue,
corpozall and spirituall, temporall and e-
ternall benefites, then we to receiue, and
more beneficiall and gracious in giuing,
then we are thankfull & dutifull towards
him: so are wee euermore debtors vnto
him, and neuer able to repay that we owe
him, howbeit sith he requireth a thank-
full heart and true repentant life accor-
ding to his will, wee ought neuer to be
slacke or slowe, in testifying our vter-
most power and good willes in giuing of
thanks for his benefits, and in liuing so
thankfully, that his continued mercie
may be a salue to our miserie.

of Vertue.

34

O giue thanks vnto the Lord for *Testimonies.*
he is gracious, for his mercy endureth
for euer. *Psal.* 106, 107, 118, 136.

We ought to preuent the sunne ri-
sing to giue thanks vnto the Lorde,
& to salute him before the day spring,
Wisdom. 16, 28.

Thankfulnesse perisheth from the
dead as though he were not, but the
liuing and hee that is sound of heart
praileth the Lorde, and reioiceth in
his mercy. *Ecclus* 17, 28.

To depart from euill is a thankfull
thing vnto the Lorde, and to forsake
vnrightuousnes is a reconciling vnto
him. *Ecclus* 35, 3, 10.

Giue vnto the most high according
as he hath enriched thee, &c. offer
sweete incence and fine flower for a
remembrance, make thy offering fat
for thou art not the first giuer. *Ecclus*
38, 11.

Reioyce alwaies, pray without cea-
sing, and giue thanks in all things, for
this is the will of God in Christ Iesus
towards you all. 1. *Thessa.* 5.

Let euery one as he hath receiued

¶ 1

the

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the good grace of God, dispose the same vnto anothers benefite, as the good stewards of the manifold graces of God, 1. *Pet.* 4, 10.

What better thing may we beare in our mind, expresse with tōgue, or set forth with penne, then thanks bee to God? Then this, nothing can be spoken more shorte, more ioyfully heard, more thankfully vnderstood, nor more fruitfully be performed.

Augustine in Epist. and Marci.

The best conseruer of benefites, is the remembrance of those benefites receiued, and the continual thankfulness which wee ought to render for the same. *Chry. Homi. 25. super Mat.*

I exhorte you that you doe alwaies giue thanks vnto the Lorde, if euill chaunces happen vnto you, blesse ye the Lorde, & those euils shal be taken away, if prosperous good things happen vnto you, blesse the Lord, & they shall continue still with you, *Chrys. tract. de Symbol.*

Thanksgiuing is a most pure and perfect Balme, and therefore it receiue

reth a pure, found, and profound vef-
sell for the same, Bernard. *super. Can.*

The seruant of Abraham gaue thanks Examples.
to God that he had prospered so well his
masters busynesse. Gen. 24, 27.

The Lorde commaunded that his deli-
neraunce of the Children of Israel out of
Egypt, should neuer depart out of their
minde. It shall be (saith he) as a signe
in thy hand, and as a monument be-
fore thy eyes, that the law of the Lord
may be euer in thy mouth. Exo. 13,

Moyse and the Israelites sung a song
vnto God, and said, Let vs sing vnto the
Lorde, that is to say, after they had mer-
uelously passed through the red Sea.
Exod. 20.

Besides the tithes & first frutes which
the Iewes gaue of their corne, wine, and
oile vnto the Lord, for the necessary vse
of the house of God. Nehe. 10, 39. Read
of the great thankesfulnesse which Zo-
robbabell and his two companies gaue
vnto the Lorde, at the dedication of the
wall of Ierusalem. Neh. 12, 40. to 47.

David when he heard the Reuelation
F 3 which

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which God made vnto Nathan touching the continuance of his kingdome, gaue verry humble and deuoute thanks therefore vnto God. 2. Kings 7. Read the Psalmes of his thankesgiuing to God, for all his mercies, benefites, and manyfold goodnes. Psal. 9, 21, 30, 34, 46, 47, 48, 65, 81, 95, 107, & 111. Psalm.

Christ Iesus our Lorde and Saviour oftentimes lifting vp his eyes vnto the Heauens, would giue thanks, as in breaking the Bread, Math. 14. Mark. 6. in multiplying of Bread to his disciples, in reuiuing Lazarus, Luke 9. Iohn 6, 11. Iohn 11, 41. and in the institution of the holy Eucharist. Math. 26. Read the thanks that Christ gaue to his father, Lorde of heauen and earth, for hiding of his diuine knowledge from the wise and understanding worldlings, & for the reuealing thereof vnto babes. Math. 11, 25.

When Tobias had recovered againe his sight, both he, his wife, and all they which before had seene him blinde, glorified God. Tob. 11.

S Paul gaue great and due thanks and prayse vnto God when he said, Blessed be
God

God euen the father of our Lorde Iesus Christ the father of mercies and God of al comfort, which comforteth vs in all our tribulation. That we may be able to comfort them which are in any affliction, by the comfort wherewith we our selues are comforted of God. 2. Cor. 1, 3, and 4.

Now thanks be vnto God which alwaies maketh vs to triumph in Christ, & maketh manifest the fauour of his knowledge by vs in euery place. 2. Cor. 2, 14.

We ought here in England to prayse God greatly for his goodnesse, which prospereth the reigne of our so gracions soueraine lady Queene Elizabeth, with Dauid for bringing the Arke of God from the Philistians to Ierusalem. 1. Chron. 3, 14. and with him for her coming to the kingdome. Psal. 118. with his people giuing thanks. 1. Chron. 29. With Salomon for her peaceable and prosperous government, in executing iudgement and justice. 2. Chro. 9, 8. With Ezechias for breaking downe the brasen serpent of Idolatrie, and restoring true religion. 2. Chr. 29, 2, 3. With Asa for purging hir kingdome

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dome from papistry and Idolatry. 2. Chro.
15, 8. With Iosias for destroying Idola-
trie, and repaying the temple. 1. Reg. 13,
2. and putting Bales priests .i. romish le-
suites to death. 2 Reg. 23, 2. And for her
victories hetherto manifold, with Debo-
ra ouer Sysera & his Cananites, Iudges
5. With Hester ouer Haman and his co-
plices. Hester 14, 3. with Iudith ouer
Holophernes and the Assirians. Iudith
16, 2. and with Ichosophat the king. 2.
Chron. 20, 15. Finally for the prolonging
of her blessed daies With Ezechias. 2.
Kings 20, 1. And for the continuance of
her kingdome in the gosPELL with Christe
kingdome, even vnto the end of the world.
Math. 28, 20.

For other Examples of Thankes-
giving, looke Cyrus, 1. Esdras, 1.
The Israelites, Iudith 16. Nabu-
chodonozzer. Dan. 2. Iudas Ma-
chabeus. 2. Mach. 1. The blessed
virgin Mary, Luke 1. Zacharias
Luke 1. Matt. 9. Luk. 7. and other
places.

The

The xi. Plant.

True Preaching.



True Preaching is the messa-
 sage of the great God & em-
 bassage of the highest King
 of kings: and the same is an

Definition,

office of effectuall vertue and vertuous
 effect of glad tidings, and of saluation
 bestowed vpon mankind, by the Al-
 mighty Messias in the light of the holy
 law of God and Gospel of Christ Iesus
 reuealed, and in the true testification of
 his grace and gracious goodnes towards
 man, as S. Paul describeth the same more
 amply in the 1. Cor. 14. and 1. Tim. 4.
 That is to say, it consisteth in doctrine,
 exhortation, and consolation: and there-
 unto is applied the exposition or interpre-
 tation of any parte or portion of the scri-
 ptures. The efficient causes of which
 office & function duely applied are these.
 The holy Ghost by the will of God, first
 given to the sonne of God Christ Iesus
 the Prince of all Prophets, speaking by
 the

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the Prophetes, and next by his Apostles, enioyning them to perfoyme this office. Mat. 10. The tongue which ought to be the trumpet sounding the glory of God his wrath towardes sinners, and mercie towardes those that heare his will and fulfill the same. The faithfulness, diligence, and constancie by the preacher obserued herein, to the end that God may be obeyed, rightly honoured and acknowledged, & that many soules may be wonne as coheyes with Christ in his kingdome for euer.

Testimonies. God hath created man from the beginning giuen him discretion, and tongue, eyes, eares, and an heart to vnderstand sixtly a spirit, & seuenthly hee gaue him speech to declare his workes. *Ecclus 12, 5.*

And the Lord saide I wil raise vnto them a prophet out of their Brethren, which shall bee like vnto thee, and I will put my wordes in his mouth, and hee shall speake vnto them all those things which I shal prescribe him: and he that will not heare him speaking in

my name, I will bee reuenged vppon him. *Dent. 18.*

How beautifull vpon the hilles are the feete of him that bringeth and preacheth peace? *Esay 52.*

Thou shalt heare the word proceeding out of my mouth, and thou shalt tell it them from me. *Ezech 3.*

Goe your wayes throughout all the world, preach the Gospell to euery creature, teaching all nations and baptizing them. *Matth. 28.*

A wicked messenger falleth into euill, but a faithfull ambassadour is preferuation. *Prou. 13, 17.*

A faithfull witnes deliuereth soules but a deceiuer speakes lies. *ibidem 25.*

Man liueth not by bread only, but by euery worde that proceedeth out of the mouth of God. *Luke 4.*

And the more wiser the preacher was the more he taught the people knowledge, and caused them to heare and searched forth, and prepared many parables. *Ecclesiastes 11, 9.*

I am not ashamed of the gospell of Christ, for it is the power of God vnto

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to saluation to euery one that beleeueth, as the Iewe first and also to the Grecian. *Rom. 1, 16.*

If there come any vnto you and bring not this doctrine, receiue him not to house neyther bid him God speede, for he that biddeth him God speede is pertaker of his euill deepe. *1. Iohn 10.*

Reproue, exhorte, blame, and rebuke with all patience, and doctrine. *1. Tim. 5.*

For the worde of God is liuely and effectuell, and pearcerh more then doth a two edged swoorde, entering euen into the deuision of the soule & the spirite, &c. *Heb. 4.*

Examples. *The prophet Moyles was sent to the Israelites. Exod. 3, 15. Samuel to all the house of Israel. 1. Sam. 7, 3. Nathanael to Dauid. 2. Sam. 12, 2. Eliah to Iericho and to Iurden. 2. King. 2, 4, 6. Isay to Hezekias king of Iuda. 2. King. 19. the Lewite to the Israelites. Nehem. 9. Salomons preacher to aduance vertue and abandon vice, Read Eccclus per totum. Isay to the Iewes*

Iewes and gentles, 2. cap Jeremy. to Iuda and Israel, Ezechiel, also Daniel and therest of the Prophets to preach (repentance & remission of finnes) vnto the people by Christ, and by him eternall life and saluation. The preacher named Salomon affirming all earthly things to bee vaine without heauenly knowledge, preferring the same aboue all thinges, writ a booke thereof for the benefite of the posteritie, conteyning 11. chapters.

God himselfe by the preaching of his worde, hath promised to preserue his church in the middes of all daungers during this life, Ilay 51, from verse 4. to verse 8.

Iesus Christ the sonne our Redeemer and Sauour, comming into this world to call sinners to repentaunce. Math. 9, 13. (as himselfe saith) first preached the Gospell in the borders of Zabulon & Nephthali. Math 4, 13, 17, 11, 1. vers. out of a ship, Math. 13, 1, 2. in a Sinagog, Luke 4, 16. and in other places. He himselfe affirming, that hee is the true light of the World, whom who so did follow should haue light of life. Iohn 8. and so sent his disciples

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ples to preach in diuerse places. Mat. 11, 1.

Christ Iesus the sonne of the liuing God was sent to preache, the acceptable yeare of the Lord, & the day of vengeance of our God, &c. To appoint vnto the that mourne in Sion, and to giue them beauty for ashes, the oile of ioy for mourning, the garment of gladnesse for the spirit of heauinesse, that they might be called trees of righteousness, the planting of the Lord that he might be glorified. Esay 61, 2, 3.

Iohn Baptist preached repentance, and the kingdome of God in the desert of Iudæa and preailed therein. Matt. 3.

The twelue Apostles were sent of the Lord to preach, & had power giuen them to caste out vncleane spirites, & to heale the diseazed by vertue of the holy Ghost and efficacie of the Gospell, and namely these for the testimonie of the truth suffered persecution, Saint Peter was crucified, Saint Paule at Rome beheaded, Saint Iames the brother of the Lord stoned at Hierusalem, Iames the brother of Iohn beheaded there: Saint Philippe in Scythia. S. Bartholomewe in India. S. Marthias in Iudæa, S. Andrew in Scythia,

Pantalcon in
Chronogra-
phia ccclxx.

of Vertue. 40

this, S. Matthew in Ethiopia, suffered martyrdom, all within the space of 85. yeeres after the birth of Christ.

The painefull preacher is compared by Salomon to a painefull and diligent labourer, who prepareth his worke without, makes ready the things in the field, and after he buildeth his house, Prouerb, 24, verse 27.

Of the negligent and slouthfull preacher, he saith, I passed by the field of the slouthfull and by the vineyard of the man destitute of understanding, and so it was all growne ouer with thornes, nettels had couered the face therof, and the stone wall was broken downe. ibidem verse 30.

The parable of the Sower, & the same is compared to Christ and his Apostles preaching the Gospell, whose seede some falles beside the way, some upon stones which haue no rootes, other among thornes which are voluptuous & carelesse worldlings, & other some falleth in good ground which are they that with an honest and good hart keepe it, and bring forth fruite with patience. Luke 8, 10, 35.

He therefore gaue some to be Apostles,
some

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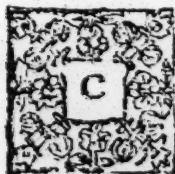
some Prophets, some Euāgelists, some Pa-
stours, and some teachers, for the gathe-
ring together of the saints, for the worke
of the ministerie, and for the edification
of the body of Christ. Ephes. 4, 11, 12.

For other Examples, looke in Acts 1,
3, 4, 5, and 11. besides other places
in Paule, Peter, Iames, and Iohn,
concerning preaching.

The xii. Plant.

Confession vnto God.

Definition.



Confession, is a constant and
perpetuall desire (while we
beare about vs this earthly
and corruptible tabernack
of the flesh) to acknowledge the true doc-
trine of the Gospell before God & Man,
and to confesse our sinnes and manifold
infirmities vnto God, who onely is the
promised comforter in our miseries, the
onely redeemer of vs from sinne, death,
and hell, and the onely sauiour of our
soules & bodies in this life vnto life etern-
lasting,

lasting. And this confession ought to be so feruent in our mindes, harts, & soules. that no selfeloue of our selues ought to reiect the same. It ought to be so frequented in our conuersations, that no worldly suggestions ought to seduce disswade or withdraw vs from fructifying therein. It ought so to shine in all maner of perfection amongst the faithful which sauour of Christ and sincere liuing, that the very infidels (if by any possible means it may be) might by our godly life and vertuous examples be conquered vnto Christ in this worlde, that we with them and they with vs acknowledging, confessing, and firmly beleeuing in one eternall and euerliuing God (as one sheepefold vnder one shepheard Christ Iesus) may be gathered together in one faith then at his coming, to be called not one-ly but also to be adopted Citizens of the heauenly Hierusalem. Apoc. 12.

The Lord spake vnto Moyses say- *Testimonies.*
ing, speake thou vnto the sonnes of
Israel. The man or the woman when
they haue done concerning all the

G

sinnes

The Vineyarde

sinnes which were wont to happen vnto men, and haue by negligēce transgressed the commaundements of the Lord & haue doone offence they shall confesse their sinnes vnto me. *Num. 5.*

How to confesse our sinnes truly we are taught in *Jeremy 14, 20, 21, 22, Dan. 9. 4, to 20. Luke 15, 18, 19.*

Whilest thou liuest and bearest breath thou shalt confesse thy sinnes vnto God, and thou shalt praise him and reioice in his mercies &c. *Eccles 17.*

He that confesseth me before men, I will acknowledge him before my father which is in Heauen: and who soeuer denieth mee before men, him wil I also deny before my father which is in Heauen. *Matt. 10.*

With the heart do we belecue vnto righteousness, but with the mouth we confesse vnto saluation. Every one that putteth his trust in him shall not be ashamed. *Rom. 10.*

Bee not ashamed to confesse thy sinnes, and resist not the course of the riuer. *Eccles 4, 26.*

If we confesse & acknowledge our
sinnes, God is faithfull to forgiue our
sinnes according to his promise. 1.
Iohn 1,9.

At the name of Iesus euery knee
shall bowe, both of thinges in heauen
and thinges in earth, and thinges vnder
the earth, and euery tongue should
confesse that Iesus Christ is the Lorde
vnto the glory of God the Father.
Philippians 2,10,11.

Who so confesseth that Iesus is the
sonne of God, in him dwelleth God
and he in God. 1. *Iohn 4,15.*

For many deceiuers are entred in-
to the world which confesse not that
Iesus is come in the fleshe, hee that is
such a one is a deceiuer and an Anti-
christ 2. *Iohn 1,7.*

Confession worketh the health of
the soules, is the vanquisher of vices,
the restorer of vertues, the scourge a-
gainst the Deuils, what more? It stop-
peth the iawes of Hell, and openeth
the gates of that celestially Paradise.
August. lib. De pœnitentia.

Let thy confession be simple, humi-
ble,

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ble, pure, faithfull & frequent, naked, discreet, gladly, shamefast, vpright, secret, mornefull, speedy, strong, accusing thy selfe, and prepared to punish it selfe by repentaunce. Item, who, what, where, by whome, howe often, why, how and when, to profite others by faith. *Bar. Amantius.*

Who so hideth his sinnes shall not be saued, but he that confesseth them & forsaketh them, shall obtaine mercie, *Prou. 28.*

Examples.

Adam was admonished of the Lord after hee had sinned to acknowledge his fault, but hee after a sorte layed it vpon God and vpon his wife, and his wife vpon the serpent, but after wardes he repented himselfe. *Gen. 3.*

Pharaoh the tyrant confessed that he had sinned against God, and the Israelites acknowledging God to be a iust God, and that he & his people were wicked. *Exod.*

Moyse confessed vnto God the sinne of his people, and by his seruient prayer mitigateth Gods wrath, *Exod. 32, 31, 32.*

Iethro confessed the God of Israel

of Vertue. 43

be the true God, and why. Exod. 18, 11.

The children of Israell putting away Baalim and Ashiteroth their fals gods confesse their sinnes vnto the Lorde in Mizpeh. 1. Sam 7. 6.

The prophets. Jeremy 14, 20, 21. Daniel 9. 4. to 20. Esdras 9, 8.

Naaman the Syrian confessed that the God of Israel was the true God. 2. Reg. 5, 15.

Tobias, although he feared God from his infancy, & kept his commandements, yet hee humbly saide acknowledging his fautes: We haue not done according to thy commaundements, & we haue not walked sincerely before thy face. Tob. 3.

The three Children and Sociates of Daniel, which liued so holy amongst the Chaldeans (and for whom the Lorde had wrought such a meruaile in the fornace,) did not at al murmure against the Lorde, as though they had suffered such thinges vniustly, but Azarias, said, We haue sinned, we haue done wickedly. Dan. 3.

Christ our Saviour saith, he will not confesse those before his father, that

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are ashamed to confesse him before men. Math. 10, 32.

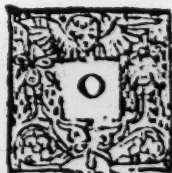
Those that were baptised of Iohn confessed their sinnes. Matth. 3. 6.

Other notable Examples of acknowledging and confessing Gods mercies vnto the repentant, and warning for sinners obstinate, are extant in 1. Mach. 2, Matt. 3, & 8. Luke 16, and 17. S. Paule and other the Apostles of Christ, whose constant confession of Christ and his Gospel woone very many to the faith.

The xiii. Plant.

Obedience.

Definition.



Obedience towards God, lawes and also the ordinances of superiour power, Kings, Princes, Magistrates, and officers, also of the children to their parents, and seruants to their maisters, appointed in the ministerie of the honoz of God, and common weale.

of all men. For as the Lorde giueth the
sunne for a light to the day, and the cour-
ses of the moone and the starres for the
night saith Ieremy 31, 35. And as hee
made the starres Arcturus, Orion, and
Pleiades saith) Iob 9 9 which (as Ecclus
saith) continue in their order, and fayle
not in their watch. cap. 43, 10. vers. So
vpon earth obedience is to be next vnto
God, giuen to diuerse degrees of men, &
is a most speciall, necessarie, and godly
meane to make vs bothe to know God,
our duties towards him, and to feare his
iudgements: as also in him and for him
to acknowledge our duties towards those
that haue his authozitie ouer vs vpon
earth: and consequently euery one in his
vocation to vse all dutifull submission to-
wards his better and superiour, that God
may thereby be glorified, and the com-
mon wealth fortified against assaults of
the deuill, inuasions of foraine enimies,
against ciuill disobedience and discorde,
for to obey the will of God in righteous-
nesse of life, is the perfect fruite of righ-
teousnesse vnto life euerlasting: And to
obey the will of superiour power in the

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righteousnesse of God, heapeth vp the blessings of peace, plentie, prosperous, & ioyfull, also happy welfare of body and soule, neuer decaying, but more and more increasing vnto the perfection of the life everlasting, which ductes who so doth not obserue, are not only cursed of God, worthily punished by him, and by man for him in this life, but are reiectes as reprobate from the blessed societie of Christ and his elect for euer.

Testimonies.

Wee must obey the voice of God
Exodus 15, 26.

I set before you a blessing if you obey the cōmaundements of the Lord your God, and a cursing if you wil not obey the commādements of the Lord your God. *Exodus 11, 27, & 28. verses, Exod. 28. cap at large.*

Honour thy father and thy mother that thy daies may belong in the land which the Lord thy God giueth thee. This concerneth obedience due to all that haue authoritie ouer vs. *Exo. 20. 5.*

Obedience is better then sacrifice
1. Sam. 15.

of Vertue. 45

The obedient person shall glorie in victorie ouer his enemies. *Prou. 21.*

Obey thy father which hath begotten thee, and despise not thy mother when she is old. *Prou. 23, 22.*

Loue thy father from thy whole hart, and forget not the sorowes of thy mother. *Ecclus 7, 27.*

Who so keepeth the commandments of God, shall not suffer any euill. *Ecclus 8.*

Giue vnto Caesar that which is Caesars, vnto God that which is Gods. *Luke 2.*

Let euery soule submit themselues vnto the hier powers, for there is no power but of God the powers that be are ordained of God, therefore who so resisteth the higher powers resisteth the ordinance of God, which who so resisteth shall receiue dampnation, *Rom. 13, from 1. to 8.*

I exhort you that prayers, petitions, supplications & thankesgiuings be made for al men, but especially for Kings, and al that are set in authoritie vnder the, that you may liue a peaceable

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able and quiet life, with all godlines
and honestie. *1. Tim. 2.*

Submit your selues vnto all maner
ordinance of man for the Lords sake,
whether it bee vnto the King as vnto
the superior, or vnto gouernours, as
vnto them that are sent of him for the
punishment of euill doers, but for the
praise of them that do wel. *1. Pet. 13. 14.*

The obedient people saith S. Peter
are a chosen generatiō a royall priest-
hood, an holy nation, a peculiar peo-
ple that should shew forth the vertue
of him that hath called them out of
darkenesse into his merueylous light.
1. Pet. 2. 9.

Christ obeyed his fathers will vnto
the death. *Heb. 5, 7, 8.* We ought to be
obedient children. *1. Pet. 1, 14.*

Obedience is not to be put in vre
with seruile feare, but with entier affe-
ction of loue, not for feare of paines
or punishment, but for very loue to-
wards iustice. *Gregor. lib. 12. moralium.*

If thou wilt be wise therefore bee
obedient for so it is written, desirest
thou wisdom keepe his commande-
ments,

ments, and the Lord shall giue it vnto thee. *Bernardus in sermo. de Epiphania.*

Adam our first father by disobeying **Examples.**

Gods commandement, being so mooued by his wife, and she and he both deceiued by the false flattering serpent) brought sinne, death, and manifold miseries vnto mankind. Gen. 3, 16, 17. Rom. 5, 19, 20, 21.

Noah diligently obeyed the Lorde in all things which hee commaunded him to doo before the deluge, and he was saued. Gen. 6, 7.

Because Abraham obeyed the voice of God, and kept his precepts & commandments, therefore the Lord promised Isaac that hee would multiply his seede as the stars of heauen, & he said also, I will giue all the nations vpon earth vnto thy posteritie, & all the nations of the earth shalbe blessed in thy seede. Gen. 26.

The children of Israel promised great obedience, saying, All things which the Lorde hath spoken, we will do, & we will be obedient, but afterwards with their workes they did contrarie, for they worshipped the golden calf, but they smarted

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sed for it. Exod. 24, & 32.

They that obey the worde of God and frame their life accordingly shall be blessed in the fruite of their body, in the fruite of their ground, and the fruite of their cattell. Deuteron. 28, 4. Those that disobay God shall plant vineyardes, and others shall eat their fruite. Deuteron. 28, 30, 39.

Because Achan transgressed the commandement of Iosua the Lords annointed, therefore he was overcome in battell and afterwards stoned to death of the people. Iosu. 7.

Saulc offering burnt sacrifice against the commandement of Samuel appointed of the Lorde was made a reprobate. Likewise because he spared Agag the king of Amelech, the flocke of sheepe, and other precious things, & then said Samuel unto him, Obedience is better then sacrifice. 1. Kings 13.

The Recabites obeying their fathers commandement in not drinking wine, nor building house, nor sowing seede, nor planting vineyardes. Jeremy 35, 6, 7. Therefore the Lorde promised that there should

never

neuer want a man of the posteritie of the
Reccabites, to stande before the Lord for
euer. Ieremy 35, 19.

God commaundeth if thy wife walke not
in obedience, she shal confound thee in the
sight of their enemies: Cut her of then frō
thy flesh, giue her & forsake her. i. the bill
of disuorcement. Ecclus 25, 28.

Read of the glad some and ioyfull obe-
dience of the people, when Esra read the
booke of the Lawe in the presence of Ne-
hemiah, after they had brought Oliue
branches, pine mirtle, and palme brāches,
when they repented and forsooke their
straunge wines. Nehem. 8 & 9. chapt.

S Paule as a minister of the obedience
of the gospell, would haue such as obey not
in the Church, to be noted by a letter of
excommunication & not to be companied
withall. 2 Thess. 3. 14.

Of obedience to be giuen by subiects to
kings and magistrates. Exodus 22, 27.
Deut. 17, 14, 15. 1. Sam. 10, 25.

Of obedience to be giuen by children to
parents, read Exod. 20, 12. Leuit. 19, 3.
Deut. 5, 16. Prou. 23, 22, 24. Ecclus 3, 2.
The blessing & cursing of parēts. ibid. 10.

Of

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Of obedience to be giuen by seruants
to masters. Gen. 24, 1. Ephes. 6, 5, 7, 8.
Coloss. 3, 22, 23, 24. 1. Pet. 2, 18.

Our Lord & sauour Iesus Christ ob-
ediently went with his parents vnto He-
rusalem and was subiect vnto them, Luc.
2. vers. 22. He preferred not the obedi-
ence of his carnall mother before the co-
maundement of his heauenly father. ibi-
dem 48, 49.

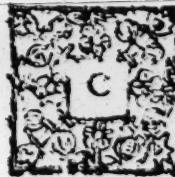
Christ the worthy example of true o-
bedience, taught his disciples to obey the
Prince as the superiour magistrate, by gi-
uing to Caesar that was Caesars. Matth.
17, 27.

The Apostles obediently left their nets,
and followed Christ our Lord. Matt. 4.

The xiiii. Plant.

Concorde.

Definition.



Concorde is a vertue, which
esteeming very humbly of
her self, restraineth and mo-
derateth anger, charitably
bearing

bearing with others infirmities', forgiving very iniuries, maintaineth peace of conscience, and common tranquillitie: and is earnestly studious that neyther any thing be committed by vs offensive to the state of the Church and common wealth, neither that any iniury shal be offered by one or other to the disturbance, let or hinderance of any good proceeding. Which is a gift so excellent becoming mē, that in the increase thereof, the societie of mankind is compared to a second heauen, euen vpon earth: & euey soule that seeketh the due obseruation of Concorde is compared to an Angell of heauen. For as the thye persons in trinitie are one Godhead and one maiestie diuine, vnder whom all the Angels in heauen agree in mutuall vnitie and concorde of minde: So ought mankind vpon earth, seruing this God in Trinitie, and Trinitie in vnitie, be of mutuall concorde in him, and in all thinges which hee bestoweth vpon vs for our welfare, to shewe Christian concorde, vnitie, and agreement of minde one towarde another to his glory, & our eternall comforts.

Behold

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Testimonies.

Beholde, how good and comely a thing it is brethren to dwell together in vnitie *Psal. 133, verse 1.*

Blessed are the peace makers, for they shal be called the children of God. *Marth 5.*

Let the peace of God rule in your hearts, for the which ye are called in one body & be ye amiable. *Coloss. 3, 15.*

Be you of like minde one towards another, hauing charitie, being of one will & of one vnderstanding, let every one by lowlinesse decme others to be better, neither let any of you regarde his owne commoditie so much, but euery one of you regarde the commoditie of others. *Phil. 3.*

I beseech you for our Lorde Iesus Christs sake that you be at concord & vnitie one with another, & that there be no discentions amongst you, but that you bee all one perfect body, of one minde and purpose in the Lorde. *1. Corinth. 2.*

The peace of God which passeth all vnderstanding, shal preserue our hearts and minds in Christ Iesus. *Phil 4, 7.*

Continue

Continue in one spirite and in one mind fighting together through the faith of the gospell: If ye bite and devour one another, take heede leaſt ye be conſumed one of another. *Gal. 5, 15.*

The ſpouſe and huſbande of his church, Chriſt taking delight in the loue & vnitie of his church, cōpareth her breaſts to the cluſter of grapes in the vine. *Cantic. 7, 8.*

Follow peace and concord with all men, and embrace holineſſe of life, without which no man ſhall ſee God. *Hebr. 12.*

As there are diuerſities of gifts but the ſame ſpirite and diuerſities of adminiſtrations, but the ſame loue, and diuerſities of operatiōs but God worketh all in all, ſo in the Church and common wealth of the godly are many members of one body, yea the body of Chriſt and members for their partes. *1. Cor. 12, 4, 5, 6, & 27.*

S. Pauls rule of conſorde is to be kept in memory of all true members of Gods Church, where he ſaith, in that whereunto wee are come let vs

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pro-

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proceede by one rule, that wee may
mind one thing. 3. *Philip. 16.*

He that hath not peace in hearte,
worde, & worke, ought not to be cal-
led a Christian. he that hopeth not in
this, putteth both his foote, yea & his
whole life in a slippery place, hee an-
choreth his ship in a tempestuous Sea,
he ensnareth himselfe in the pit of de-
struction, and soweth his seede in the
sande. *Augustinus.*

As there is nothing more precious
vnto God, then the vertue of louing
concord: so the deuil desireth nothing
more then the extinction of louing
concord. *Gre. in Past.*

Salust commending the excellencie
of concord saith, by Concorde small
things encrease, by discorde great
things decay.

Examples.

Abraham to buy peace, resigned his
right to his nephew Lot. *Gen. 14. 8.*

Iosephs brethren could not speake
peaceably vnto him, & why, because their
father Iacob loued him above all his bre-
thren. *Genes. 37. 4.*

The Gabaonites hearing what Iosua had done at Hierico & at Hai, came vnto him, and as his seruants, made an acceptable peace with him. Iosu 9.

Phinces and others the Embassadors which were sent vnto Rubens sonnes, hearing their excuse were pacified, & heard their words with a great good wil. Iosu 22.

The people blessed all those persons, which offered themselves voluntarily to come & dwell in Hierusalem, which was interpreted the visio of peace. Nehem. 11.

The godly faithfull people in times past used to salute their freendes with these wordes, Peace be with you. 1. Sam. 25, 6. Genes. 43, 23. Iudges 19, 20. And when they tooke leaue one of an other, they said, Goe in peace. 1. Sam. 1. Luke 7, 50, and 8. 4.

As king David had peace with the nations that lay neare vnto him. 2. Sam. 7, 1. So he commending the prosperity of Ierusalem, as a Citie that is at unitie in herself, exhorteth all mē to pray for the peace of Gods church, & saith, they shall prosper that loue thee. Psal. 122, 3, & 6.

King Hezechias reioyced that hee

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*should haue peace in his daies. 2.Kings
20,19.*

*God is greatly to be praised, when he gi-
ueth to his people quietnesse, peace, & con-
corde, as it was with Salomon & his peo-
ple. 3.Kings 5.*

*The cause of peace which was in the
time of Onyas, is excellently described:
namely, the ready gracious good will of a
wise and godly prince, and the goodnesse of
such subiects. 2.Macab 3.*

*Esdra the sacred Scribe and law gi-
uer of the Lord (humbling himself before
his creator) said in respect of the concord
and vnity of Gods church, which should
euer be in some one or other place in the
world, O Lord of euery forest of the earth
and of all the trees thereof, thou hast cho-
sen thee one onely vineyard. 2.Esdr. 5,29*

*When Simon Onias was capitaine
Israel, euery mā tilled his ground in peace
the lande and trees gaue their frutes, the
Religion was embraced, the lawes were in
force and obeyed, the Elders were hono-
red, the cōmon wealth flourished, the young
men were honorably clothed and armed
by this peace, perfect mirth and ioy was*

of Vertue. 51

all the lande, euery man sate vnder his vine and figge tree without feare, and his fame was reuerend throughout the World. 1. Mach. 14. from 8. verse to 12. verse.

Endenour to keepe the vnity of the spirite in the bond of peace Ephes 4.3. Till we all meet together in the unitie of faith, &c. ibidem 13.

The Angels at the birthe of Christ brought glad tydings of peace, saying, Glory to God on hie, on earth peace, and vnto men a good will. Luke 2.

Our Lord and Saniour Christ Iesus, who is our peace and preacher thereof. Ephes. 2, 14. Our peace and maker of both Iewe and Gentle one holy temple. Ephes. 3, 14. Comforting his disciples with peace amongst themselves, said, My peace I leaue with you, my peace I giue vnto you, not as the worlde giueth giue I vnto you. Iohn 14, 27.

Christ our Saniour also perswading aduersaries to come to reconciliation, preferred concord especially of the faithfull, before all sacrifices. Math. 5, 24.

When the fiftie daies were come to an end, the Apostles were all of one minde as

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Hierusalem, and there appeared vnto them clouen tongues like fire, & they lighted vpon them, and they were all filled with the holy Ghost. Act. 2.

Christ hath no concord with Belial, no more ought the godly to haue unitie with the vngodly and wicked. 2. Cor. 11, 15.

Concord betweene man and wife, and also between brethren is agreeable to God and man. Eccles 25, 1.

Saint Paul praied to God for the Romanes, to make them like minded one towards another, according to Christ lesus. Rom. 15, 5. That they with one mind & one mouth might prayse God, euen the father of our Lord Iesus Christ, ibid. 5.

The xv. Plant.

Amitie.

Definition.



Amitie or friendship is a vertue, which rendereth due beneuolence for mutuall good wil receiued betweene man and man, and bringeth forth the communicating

communicating of humane societie, after
such sorte that in nature it sociateth man
with God, it maketh the countrie church
& common wealth in respect of the Law,
equall to the heauenly habitacle of the
most highest: and in vse, it maketh neigh-
bours, companions of one office, and bro-
thers of one societie, to prosper with ma-
ny mutuall benefites vpon Earth: so as
in common thee maketh a firme knot of
indissoluble felicitie vpon earth. Especi-
ally if they hold fast the linck of fidelitie,
which ought to appeare in worde, worke
and good will, for this vertue hath wou-
derfull effects euen in the very brute and
vnrasonable creatures, which doo asso-
ciate themselues with their like of kind,
which do nourish & defend one another,
and which do as it were strue with na-
ture, to ouercome nature in naturall af-
fections, and naturall conditions. How
much more then in due beneuolence one
towards another ought the worthy will
and minde of man, resembling outwardly
the image of the Creator of al creatures,
both by worde and worke recompence al
dutifull desertes and deserved good will

The Vineyarde from time to time.

Testimonies. Thou shalt lose thy friende as thy
selfe. *Leuit. 19.*

Who so taketh away or withdraw-
eth mercie from his friend, forsaketh
the feare of God. *Iob 7.*

Study not to work any euil against
thy friend, seeing he puts his trust in
thee. *Prou 3.*

Better are the zealous stripes of
him that loueth faithfully, then the
flattering kisses of him that hateth
extremely. *Prou. 17.*

Who so is a friend indeede, at all
times will shew friendship, and a bro-
ther is tried and knowen in aduersi-
tie. *Prou. 18.*

Thine owne friend, and thy fathers
friend see thou forsake not. *Prou. 27.*
10. Baulme & sweet incense make the
heart merry, so sweete is that friend
that giueth counsell from the heart.
Ibidem 9.

A faithful friend is a strôg defence,
who so findeth such a one, findeth a
treasure. *Eccle. 6.*

Forsake

Forsake not an old friend, for the new shall not be like vnto him: a new friend is newe wine let him be olde, & thou shalt drinke him with pleasure. *Ecclus 9, 12.*

Doe good vnto thy friend before thou die, and according to thine ability stretch out thine hande and giue him. *Ecclus 14, 13.*

Amitie is sweet by reason of the v-nity of many minds. *Aug. lib. 3. conf.*

A certaine person spake rightly & well of his friend, whē he termed him the one halfe of his soule, for I vnderstand that my soule and the soule of my friende are both one soule in two bodies, by reason of the earnest affection of loue. *Ibidem.*

That is a right and necessary member of amitie, which is ioined with the glewe of Christ, which not the vtilitie of worldly substāce, nor the presence of bodies onely, nor the deceitful and hollow harted flattery, but which the feare of God and zeale of his holy worde coupleth together. *Hieron. ad Paulinum.*

Ruth

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Ruth bare very faithfull friendship in the Lord to his mines mother Noemi, & said unto her, Whersoever thou goest, I will go with thee: and whersoever thou tarieft I will tarry with thee also. Ruth, 1, 16.

The soule of Ionathas & the soule of David was so faithfully fixed eche to others, that Ionathas stripped himselfe of his owne coate to giue it vnto David. 1. Kings 18.

Read Davids friendship to Abiathar. 1. Sam. 22. cap. verses 22, 23.

Abner sent messengers vnto David saying, Be friends with mee, & my hands shall be with thee, and I will bring all Israell vnto thee. 2. Kings 3.

The 3. friends of Iob when they heard of all the euill which had happened vnto him, they came euery one from his dwelling place, and vizited him with comfort. Iob 2, 6.

Christ Iesus our Sauour may truly be said, to be the greatest friend vnto mankind, the which none could be greater, who bestowed his life for his friends, namely such as loue and obey him and his worde faithfully.

fully. Iohn 15, 13, 14.

Our Lorde and Saviour Christ commendeth the uniuersall Steward which gotte himself friends by the wise disposing of his Masters goods : so likewise ought euery faithfull Christian iustly to seeke the louing fauour of God in this life time, that we may be deliuered from death eternall, to liue with him in ioy and blisse for euer. Luke 16.

How a man may know a friend. Eccclus 12, 8, 9. The propertie of a friend, & how to chuse him, & how to behaue our selues towards him, Eccclus 6. cap. fro 6, to 18. v.

Of deceitfull & wicked friendes, read Deut. 13, 6, 8, to 12. 2 Sam. 3, 17. Psal. 55, 12, 13, 14. Daniel 11, 26, 27.

The Amitie of such friendes in this world, is enmitie with God. Iames 4, 4.

The Galathians shewed such tokens of true friendship vnto Paule, as hee confessed that they receiued him, as if he had bene an Angell, &c. Gal. 4.

Onesiphorus his familie in the zeale of God oftentimes refreshed Paule, and visited him when hee lay in prison, Philip. 4.

How

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*How to behaue our selues in secrecie
with our friende that is our superiour.*
Ecclus 27, 16, 17, 18.

The xvi. Plant.

Gratitude.

Definition.



Gratitude or thankfulness is
the true testimonie of wor-
thy and dutifull good wil to
be rendered in and for any
benefite bestowed vpon the inferiour per-
son by any of better calling. And it is a
vertue of excellent effect, euen amongst
meanest persons, which acknowledging
good will or any benefite priuately be-
stowed, do also count themselves bounden
debtors towards regrantifying like
good will, & so far as abilitie extendeth
do requite the same, which proceedeth
not but from a worthy mind obeying the
commandement of God, and the lawe of
nature, enioyning the obseruation of true
meaning & equalitie of good will, which
are the necessarie meanes whereby hu-
mane kinde is conserued and preserved
is

in amitie, which ought also to be testified by speech as the instrument of the minde, and by external deedes and giftez, as the approbation & satisfaction of both their expectations. Now the matter or ground whence this gratitude groweth to be considered off, containeth seuen severall particularities: First, God, 2. our Parents, 3. our Schoolemaisters, 4. our Magistrates, 5. Ministers of the church 6. our Countrie, and seuenthly our benefactors and friends, which chalenge this dutifull regratulation and recompensation, least wee incur that penaltie of Ingratitude which threateneth, The plague shall not depart from the house of the vnthankfull. *Prou. 17.*

We are admonished by the worde *Testimonies* of God vnto Israel his peculiar people, to be thankfull in this wise, Take heed to thy selfe, & keepe thy selfe diligently that thou forget not the things that thine eyes haue seene, that they departe not out of thine heart all the daies of thy life, but teach them thy sonnes, & thy sonnes sonnes. *Deut. 4. 9.*
Honour

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Honour the Lorde with thy riches
and with the first fruits of all thine in-
crease, so shall thy barnes bee filled
with abundance, and thy presses shal
flow ouer with new wine. *Prou. 3, 9, 10.*

Giue & take, & sanctifie thy soule,
Ecclus 14. verse 16.

Above all things giue thanks vnto
him that hath made thee, & replen-
ished thee with his goods. *Ecclus 32, 14.*

He that is thankfull to them that
haue wel deserued, offereth fine flowre
and hee that giueth almosse sacrificeth
praise. *Ibidem 35, 2.*

Be rooted and built in Christ, and
stablished in the faith as ye haue bene
taught, abounding therein with thank-
giuing. 2. *Coloss. 7.*

To him that giueth or bestoweth
any benefite, there can nothing be re-
quired more thankfull by the recei-
uer, then as if he take that acceptably,
which was bestowed willingly & with
a good will. For he doth iniurie the
spirit of grace, which taketh not with
thankfull minde that benefite of him
that bestoweth it. *Be. ad imericum cane.*

A wise man will examine all things with himselfe, how much he hath received, of whome, when, where, what and how: Therefore we denie that no man can giue thanks or be thankfull but a wise man. *Seneca ad Luci. epist. 8.*

The remembrance of benefits received ought neuer to wax olde. *Idem lib. de beneficijs.*

A good turne done or friendly beneuolence bestowed, ought euermore to be had in remembrance. *Ibidem.*

We ought to render al possible requitall, although we cannot render sufficient worthily, as towards God and our Parents, we are not able to render equall. *Aristot.*

For towards God, our Parents, and Maisters, we can not make due requitall. *Aristo. 8 & 9. Ethicorum.*

Vnto whom so great thanks cannot be giuen as is due to them, yet must we yeelde such possible thanks, as our minds are able to comprehend. *Cicero in Phil.*

Almighty God admonisheth all his Examples.
faithfull

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faithfull people, by the exhortatiō he gaue vnto the Israelites to be thankefull vnto him, v^z. When God hath bestowed his blessings vpon vs, namely a lande with cities, houses, welles, vineyardes, oline trees, that when we haue eaten and are full, wee should not forget the Lord the giuer of all goodnes, but be thankefull to him in all posterities. Deut. 6, 11, 12.

Great Gratitude did the King of Sodom and Melchisedech King of Shalem, shewe vnto Abraham and his soldiers returning from his victorie, refreshing them with bread and wine, and Abraham gaue Melchisedech tithe of al. Gen. 14. c. 18, 19, 20. verses.

God in respect of sixe yeares blessings of plenty which the Israelites had, would not haue them vntankefull in the 7. years, but then to let the poore haue part of their vineyard, and oline trees, Exod. 23, 11.

Ioseph expounding Pharaos butlers dreame (concerning the vine, and three braunches that as yet budded, her flower came forth & the cluster of grapes waxed ripe) deserved thankfully to be rewarded, when the butler was aduanced, but hee vntanke-

vnthankfully forgat Ioseph. Genes. 40;
10, 20. Ioseph by interpretation signifi-
eth a fruitfull bough by the well side. i. a-
bounding in corne and pleasant fruites,
who was most thankfull euen to Pharao
in the abundance of wheat and other bles-
sings, wherewith God blessed the Egyp-
tians for Iosephs sake. Gen. 42, 48.

Pharao a very tyrannicall King, did
notwithstanding thankfully rewarde Io-
seph for expounding his dreame, & high-
ly exalted him. Gen. 41.

Iethro the priest of the Madianites
was thankfull for that cause, whereas
Moyles had saued & defended his daugh-
ters when they went to water their flocke,
whereupon he made him to be called home
to his house, to eate meate with him, and
gane him one of his daughters in mar-
riage. Exod. 5.

Dauid said vnto Abiathar whose fa-
ther loued the same Dauid, tarry with me
and feare not, if any man seeke to take a-
way thy life, he shall also take away mine.
1. King. 22.

By reason of the great good will that
Dauid bare to Ionathas the sonne of
A saule,

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Saule, he made inquirie if there were any of his kindred yet alive, yea or no, and he ordained Miphiboseh the sonne of Iona- thas to be a continuall guest at his table, 2. King. 9.

The Queene of Saba brought many gifts vnto Salomon, & he to gratifie her good will, gaue her all such things as she desired, except those things which she of her voluntary good will, had brought him as a princely present. 3. King. 10.

Ecclus by experience saith, That the gift receiued of a foole shall doo thee no good, neither yet of the enuious, for his importunitie hee looketh to receiue many things for one, he giueth litle and vphraideth much. Ecclus 20. v. 14.

Christ Iesus our Sauour as hee was thankfull to his father for hiding these things from the wise worldlings, & revealing it vnto babes so abhorred he vniuersal fulnesse, vpbraiding the cities, Bethsaida, Coraizin, and Capernaum. Matt. 23. 22, 23, 25.

The same our Sauour the fountaine of all grace & goodnes (for the entire sorrow and repentance of Mary Magdalene

of Vertue. 58

& other testimonies of loue towards him)
forgaue her her sinnes, Luke 7.

Read the thankesfulnesse of the widow
whose sonne Christ reuined Luke 7. One
of the ten lepers censed. Luke 17. of S.
Paule. 1. Tim. 1. Rom, 1. Gal. 4.

Also of the hatefull vice of Ingrati-
tude. Exod. 1, 8. Deut. 32, 14, 15. Prou.
17, 13. Isay 1, 2, 3. Math. 5, 17. of the un-
thankfull vineyard placed on a fruitfull
hill, fenced strongly, made cleane, planted
with the best plants, hauing a tower in the
middles and a wine presse therein, when the
Lorde looked it should bring forth good
grapes, but it brought forth wilde grapes,
reade the iudgement and iustice of God
vpon the same unthankfull vineyard.
Isay 2, from v. 2. to v. 16.

The xvii. Plant.

Hospitalitie.



Hospitalitie is rightly tear- Definition.
med friendly entertainment
of equall personages, & cha-
ritable harbozing of inferior
I 2 per.

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persons for some good consideration: although nature hath generally appointed all men a resting place for a time (as Cicero saith) and not a continuall dwelling place vpon earth. And this is vsed amongst men after two manners, the one necessarie without necessitie, as in entertaining those wealthy which trauell from place to place in worldly assayes and are able to requite it. The other needfull: not vnnecessary, in harbouring the poore abiects of this worlde, either impotent, sicke, soze, or otherwise, constrained to seeke reliefe, help and succour, which are not able of themselves to requite so the ritable deeds. Although yet who so sheweth compassion and succour vpon such as them doth Christ our Saviour acknowledge and confesse, saying: That they gaue him to eate when hee was hungered, they gaue him drinke when he was thirstie, clothed him being naked, vizited him being sicke, and harboured him being comfortlesse: for the which cause hee shall say vnto the, Come ye blessed of my father &c. Matth. 25. There are (I know) some hospita

hospitlers which harbour & cheere the poore for benefite, and yet in some case reiect the poore vertuous (who might both do good to them, to the Church and common wealth) to reiect the rich double beneficed vicious, so hee serue their turne for their owne private profite.

The Scripture now and then commendeth vnto vs this vertue Hospitality: namely, Moises said vnto the people: Loue thou strangers, because thou and thy brethren were strangers in the land of Egypt. *Dent. 10.*

Before al things, haue mutuall charitie one towards another, in all godlinesse & honestie, &c. Be harborours one towards another without grutch-
ing. *1. Peter 4.*

Forget not Hospitalitie, for by meanes thereof haue some receyued euen very Angels as guesstes vnto the.
Hebr. 13, 2.

We must beware that we be not carried about with diuers and straunge doctrines, &c. *Hebr. 13. 9.*

Here I remember 2. sayings which

I

Eccles

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Ecclus hath : one, forbidding a man, not to bring euery one into his house, for the deceitfull haue many traines, &c. the other is, lodge a stranger and hee will destroy thee, *Ecclus* 11, 29, 34.

Such strangers must we in England beware that we lodge not, no rather wee are to endeouour our selues by all meanes, to roote out & supplant such (Iesuities Itraungers I meane) as both are forrein come enemies and false friends to God, our Prince, and countrie, when they come from Roome & Reymes, These beyng those plants which our heauenly father hath not planted, *Matth.* 15, 13.

These secrete sedicious guests haue beene spots in popish feasts of charity without all feare feeding themselves, they are clowdes without water carried about with windes, & they are corrupt trees without fruite, twise plucked vp by the rootes. *Ind.* 1. verse 1.

Their wine is the poison of Dragons, & the cruell gall of Aspes. *Deut.* 32. c. 33. verse,

Christ speaking of these noysome guests to his church, saith, take vs the foxes, the little foxes which destroy the vines: for our vines haue small grapes. 2. *Cantic.* 15.

An other kind of hospitalitie there is hurtfull also to the Church and cōmon wealth, and that is in Alehouses, Bowling allies and other places, not onely all daies & nights in the weeke noysome to good neighbours (but which is more on the Sabaoth daie prophaning the same to the dishonor of God in seruice time) and these (as the wiseman saith) Destroie vertue with vnquietnes, and driue her from her owne. *Ecclus* 11, 34.

Their vine is of the vineyard of Sodom and of the fieldes of Gomorrha, their grapes are of gall, and their clusters are bitter. *Dent.* 32, 32.

Hospitalitie is so thankfully acceptable before God, that not so much as a cup of colde water giuen with good will, but it shall be rewarded againe and recompensed five folde.

Amb, lib. de Officijs.

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Looke what rewarde hee hath at Gods hand which trauaileth in Gods behalfe, such a reward hath he & shall haue, which intertaineth well such a trauailer, & their recompence shal be equal, both his which he relieueth for Gods sake, & his which trauaileth for Gods sake. *John Chrysost. super Mat.*

Learne therfore without curiositie good Christian to minister hospitalitie, least happily he whom thou shuttest out of thy house, & whō thou deniest such charitable reliefe, be Christ himselfe. *1. August. contra hereses.*

Examples.

Abraham very diligently and gladly receiued Angels into his house, & caused such things as was needfull and necessary for them being straungers to be ministered vnto them. *Gen. 18.*

Loth also entertaining Angels into his house, whom hee thought had beene men, did so honour them, & so worthily entreat them, offering all thinges that were needfull for them. Therefore was he saved from the fire plague of Sodom. *Gen. 19.*

Iethro (with small entreatie or petition)

made) receined Moyses guestwise, for the which cause both Iethros daughter & his Nephewes were by Moyses greatly advanced & had in reputation. Exod. 9, 2.

The spies which Iosua sent forth were friendly and faithfully entertained by the harlot Rahab, and afterwarde let go againe. Iosu. 2. & 7. And here because Rahab was a lodger of the faithfull servants of God, I wish there were not in these daies so many lewde Rahabs lodged for lucre, to the losse and hinderance of good men, but that they were better looked unto, especially in the suburbes of the citie of London.

Nehemias being employed by king Artaxasht about the building of the walles at Ierusalem, he kept such honorable hospitalitie that he had enery day at his table 150. Iewes of the rulers and chieftest, with the preparation of meat, drinke, and wine, in great aboundance at his charge. Nehem. 5, 18. And he desired of God to remember him in goodnesse according to all that he had done for his people. 19.

Zacheus gladly receined our Lord Iesus into his house, and the same our Sa-

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our much more made him reioice again, saying, This day is health hapned vnto this house. Luke 19.

Our Sauiour Iesus Christ sending forth his disciples to preach, affirmeth who soeuer succoured them, succoured him: & who soeuer despised them, despised him. Luke 10. when he himselfe went through the worlde, hauing not where to lay his head, hee was lodged at Marthas house. Luke 9 and signifying that there is in the world not onely place for him, but also for all his, he saith, In my fathers house are many dwelling places. Iohn 14, 2.

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Liberalitie.

Definition.



Liberalitie is that vertue which proceedeth from good will or affection of the mind of him which fauoureth the necessitie, vtilitie, honesty, decency, or sincere godlinesse especially, not much weighing the private satisfaction

of a mans owne minde, as in bestowing his liberalitie to the effectuall reliefe, help, commoditie, and comfort of others, according to his power & abilitie, in giuing and rewarding not so much for worldly praise to be spokē of, as of mere good will for vertuous consideration, respecting what to giue, where to giue, when, and to whom, and wherefore. And we ought to take heed, as Seneca saith, that we deale not our almes at a wrōg dore, that is to say in bestowing benefits in vaine, as in geuing weapons to women, bookes to ploughmen, and nettes to them which be geuen to studies of learning. Therefore who so in bestowing their benefits haue these considerations, they surely saith Cicero, which for zeale to vertue and godly studies, are bountifull and beneficiall in this maner, these men how much they profite many others, so many more worthy helpers and well willers shal they gaine vnto themselves, & againe by custome of this beneficencie shal they be better prepared, & as it were better exercised to deserue well of many men. *Cicero lib. Officijs.*

The

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Testimonies.

The Lord God of Israell most liberal in his graces giueth vs in commandement, thou shalt not gather the grapes of thy vineyard cleane neither gather euery grape of them, but thou shalt leaue them for the poore & for the stranger. *Leuit. 19, 10.*

When thou wilt do good know to whom thou doest it, so shalt thou be thanked for thy benefites. *Ecclus 12, 1.*

Giue vnto such as feare God and receiue not a sinner. *Ibidem 4, 7.*

Let not thine hād be stretched out to receiue & shut when thou shouldst giue. *Ecclus 31.*

Water quencheth burning fire, and almose taketh away burning finnes. *Ecclus 3, 33.* And hee that rewarded good deedes will remember it afterward, & in the time of the fall he shall finde a stay. *Ibidem 34.*

Let thy welsprings flow abroad & thy riuers into the streates. *Prou. 5.*

He that withdraweth the corne the people will curse him, but blessing shall be vpon the head of him that selleth corne. *Prou. 11, 26.*

The

The liberall person shall haue plenty, and hee that watereth shall haue raine. *Proverb. 11, 25.*

Riches well bestowed and to good vse, do gaine many friends to him that so employeth them. *Prou. 19.*

For distributiō of almes to y^e poore, reade *Eccle. 4, 4.* especially vnto such as in *Ecclus 10, 24.* also to the poore impouerished by the wicked. *Leuit. 25, 35.* also towards the poore vertuous. *1. Cor. 16, 1.* also to such as labour to relieue their owne necessitie and others, as S. Paule did. *Acts 20, 34.* and not to such as liue idly in drunkenesse and vicious behauiour, borne withal for blind affection and priuate profit sake, of such as beare no meane countenance in the cōmon wealth.

Let not thy left hande know what thy right hand doeth. *Matth. 7.*

Giue, and it shalbe giuen vnto you, &c. *Luke 6.* Minister vnto the necessitie of the holy ones of God. *Rom. 12.*

Euery one of a good purpose and meaning, that is to say, willingly and franckly bestowe your benefites, not
grudging

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grudging or with cōpulsion. *1. Cor. 7.*

For God loueth a cheerefull giuer.
1. Cor. 7.

Forget not due beneuolence and
good will one towards another: for
with such sacrifices is God pleased.
Hebr. 13.

Breake thy bread vnto the hungry.
Esay 58.

If any of you lacke wisdom, let
him aske of God which giueth to all
men liberally and reprocheth no mā,
and it shall be giuen you. *James 1, 5.*

Liberalitie is not defined in the
quantitie of the beneuolence giuen,
but in the qualitie of zeale or affectio
in him that giueth. *Hier. de viduis.*

That is called perfect liberalitie,
when a man with silence concealeth
his benefites employed for the neces-
sities of others, whom the poore mans
mouth commendeth and not his lips.

Moreouer perfect liberalitie is co-
mended by faith, because by the con-
uenient place and time especially to-
wards the household of faith. *Ambro.
lib. 1. de offici.*

Abraham

Abraham would not that his liberallie shoulde bee hurtfull to others, when he desired nothing of the King of Sodom for his raunsome, but would haue the raunsome of the King liberally bestowed vpon those three that tooke parte with him in his warres, Gen. 14. 24.

Ioseph was liberall & beneficiall to his brethren in monie and corne, but specially vnto Beniamyn Gen. 43. and 44.

The Lord God of Israel was liberall vnto the Israelites, when after they had helped Iosuah & Caleb in those warres, he bestowed the land of Canaan vpon the tribes, and settled them in great peace and prosperitie. Iosua 14. cap per totum.

The children of Israel with a diligens and godly minde offered their deuotions to builde the worke of the Tabernacle, and whatsoener else was necessarie for the ceremoniall vse thereof, so that the workemen were enforced to say vnto Moises, the people offered more then is necessarie or needfull. Exod. 25, 36.

Dauid was exceeding liberal in giuing vnto the house of the Lord, 100000. talents of gold, and a thousand thousand talents

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lents of siluer, and of brasse & iron of passing weight, &c. 1. Chron. 22, 14.

Salomon was very liberall being newly crowned king, when he gaue siluer & gold at Ierusalem as stones, and gaue Cedar trees as the wild fig trees that are abundantly in the plaine. 2. Chron. 1, 15.

The most bountifull & beneficall God the Lorde of hostes, declaring that he will liberally comfort the faithfull in time of desolation, saith by his prophet Isay, Surely thus shall it bee among the people, as the shaking of an oliue tree, and as the grapes when the vintage is ended. Isay 24, 13.

The prophet Isay commending the constant fauour of a liberal person, saith, but the liberall man will deuise of liberal things, and he will continue his liberality. cap. 32, 8.

Vnto him that is able (to doo exceedingly above all that wee aske or thinke according to his power that worketh in vs) be praise in the church through all generations for euer. Ephes. 3, 20, 21.

Tobias endeuoured to impart the brethren of his kindred such things as

they needed, he also fedde the hungry and clothed the naked as appeareth. Tob. 1.

Godly, liberall, and mercifull was Iob vnto the poore, saying: I haue bene a comfort vnto the heart of the widow, and a father of the poore. Iob 29, 31.

Our Lorde and Sauour Christ Iesus the liuely and most large fountaine of liberalitie, performed and alwaies will performe, a hundred folde in this life, and life euerlasting in the worlde to come, to all such as for his sake shall forsake all worldly goods to follow him. Matt. 19. Mar. 10. & Luke 18.

The same our Sauour Christ will not haue holy things giuen to dogs, nor pearles cast to swine, but he will haue good things giuen by the good in a measure, to those that can doo good with that which is bestowed on them. Matth. 7, 6.

The Apostles against a dearth, determined to succour the brethren in Iudæa with corne, which they sent by Barnab. & Saule Act. 11.

The widowes Mite was a slender tokē of beneuolence, and yet esteemed by Christ with the gifts of rich men. Luke 21.

K

Zacheus

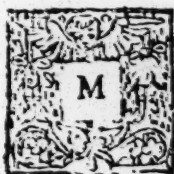
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Zacheus was very liberally disposed, when he saide vnto the Lorde: Beholde Lord, the halfe of my goods I giue to the poore and if I haue done any man wrōg, I restore him foure fold. Luk. 19.

The xix. Plant.

Mercie.

Definition.



Mercie is a woorthie vertue which may be rightly called not onely a grieue of the minde, conceiued sorrowing for an others misery and calamitie, especially of good, godly, learned, honest and vertuous persons, but also effectually working by externall meane to helpe, relieue, comfort and succour others, so farre as equitie & brotherly charitie may extend. This mercie and compassion saith *Lactantius Firmianus lib. 6. cap. 12.* is a singular ornement appertaining vnto iustice, to succour and defend the oppressed, widowes and helples, because the whole law of God so commaundeth. Besides

these as *Cicero* saith, we ought to be mercifull vnto those especially which by reason of infortunie, casualtie of goods, or losse of liues, either for extreame miseries (and not for any manner of trespass against God, and man grievously committed) do stand in need of our commiseration. This vertue thus rightly to vse (saith he) of many vertues is mercy more wonderfull and more gracious. For men do not in any thing more resemble or come neare vnto the likenesse of God, then in relieuing & shewing mercy one towards another. Herein fortune hath nothing greater wherof she may, nor nature any thing better wherof she would impart from her owne brestes. *Cicero in Oratio. pro Qu. Ligurio.*

God saith he is merciful vnto thousands of them that loue him and keep his commaundements. *Exod. 20. 6.*

But he is a yelous God viziting the iniquitie of the Fathers vpon the children vnto the third and fourth generation of them that hate him. *Ibid. v. 5.*

Be as a father vnto the fatherles, &

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as an husbände vnto their mother, so shalt thou be as the sonne of the most high and he shall loue thee more then thy mother doth. *Ecclus 4, 10.*

The mercie that a man hath reacheth to his neigbour, but the mercy of the Lorde is vpon all flesh, he chasteneth, & nurtereth, and teacheth, and bringeth backe as a shepheard his flocke. *Ecclus 18, 12.*

O how faire a thing is mercy in the time of anguish and trouble, it is like a clowde of raine that cometh in the time of drought. *Ecclus 35, 19.*

Let your soule reioyce in the mercie of the Lorde, and be not ashamed of his praise. *Ecclus 51, 22.*

Mercie and truth shall preserue the king, and with mercy his throne shall be established for ever. *Prou. 20.*

Goe rather and learne what that meaneth: I will haue mercie and not sacrifice. *Matth. 9.*

Forgiue your offenders with mercie as equitie requireth, and you your selues shall haue your offences forgiuen you. *Luke 6.*

Who

Who so hath this worldes good & seeth his brothers need, and shall shut his compassion from him, how dwelleth the loue of God in that man.

Ioh. 1, 3.

Mercie is the safegard of health, the ornament of faith, the offered satisfaction by Christ for our sinnes. This is shee which commendeth the iuste, strengtheneth the holy ones, and aduanceth the worshippers or seruants of God. *Ioh. Chrysost. super Mattheum.*

Mercie is there more bountifull, where faith is more ready. Nothing so much commendeth a Christian, as the charitable mercie of one man towards another. *Ambro. de officijs.*

Almighty God (as he is rightly called Examples.
rich in mercie, and the father of mercies and God of al comfort) dealt so mercifully with Adam our first parēt, that although he and all mankinde had by sinne deserved eternall death and destruction, yet in his exceeding great mercies, hee sent his sonne for the redemption of the faithfull, giuing them his holy spirite also corpo-

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rall and eternall blessings. Rom. 5, 12.
1. Ioh 4, 9. 1. Pet. 3, 9, 10, 12.

Of his mercy towards the faithfull.
Genes. 18, 15. Exod. 6 1. Numb 20, 8.
Isay 30, 8. Ierem 12, 15, 16. Ezech. 19, 32.

Ruben and Iudas were moued with
naturall cōpassion to withstand the other
brethren, which would haue slaine their
brother Ioseph, whome although they
brought not againe to their father, yet by
their meanes his life at that time was sa-
ued. Gen. 37.

The mercie of the Lorde in preserving
the 600000. foote men gathered in the
hardnes of their hart against the Lorde in
afflicting and pitying them, in smiting and
healing them with mercie and chastise-
ment. Eccclus 16, 10. Nomb. 14, 15.

Of Dauids mercie towards his enemy
Saul. 1. Sam. 26, 11.

Ionathas required Dauid, to vse like
mercie to his posteritie as he had done to
him. 1. Sam. 10, 15.

When the children of Israel had taken
200000. of their enemies, men, women &
children prisoners, they spared them, and
sent them backe againe unto their owne
dwelling

dwellling places, appareling them, and relieuing them. 2. Par. 2.

Although king Nabuchadnezar was cruell in beseiging Ierusalem, in putting out King Zedekias eies, in killing his sonnes before his face, and burning the countrie: yet his chiefe sterarde shewed mercie to the poore of the lande, to dresse the vines, & to till the land. 2. Kin. 25. 12.

Isay the prophet speaking of mercie, c- will shewed to the obstinate reprobate, carnall and vnthankfull Wretched vngodly ones, saith, Let mercy be shewed to the wicked yet he will not learne righteousness: in the land of vprightnes will he do wickedly, and will not behold the maiestie of the Lord. Isay 26. 10.

Read of the mercie of Iehoshibe: the daughter of king Ioram, in sauing young king Ioash sixe yeares when all the kings bloud were slaine by wicked Athalia. 2. Reg. 11. 2.

Read of Tobias mercie, in burying the dead bodies which Senacherib had slaine. Tob. 1. cap. 18, vers.

Nehemias hearing of the miserable state of the citie of Hierusalem, wept ma-

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my daies, and both procured oportune, help
& counsell, to remedie the distressed state
thereof. Nehem. 1, 2.

Iudas Machabeus that great warrior
of the Lord, whē he came to the citie Scy-
thopolis, by reason the citizens were
mercifull to the Iewes his countrymen, he
likewise shewed them mercie and spared
them, yea & thanked them for their mer-
cie shewed unto his nation. 2. Mac. 12, 30.

Our Saviour and redeemer Christ Je-
sus, the most excellent mirror of milde
mercie, by his example biddeth vs to be
mercifull, because (saith he) your heauen-
ly father is mercifull. Luke 6. Also say-
ing, you shall find rest unto your soules in
so doing. Matth. 11.

So had he compassion vpon the woman
whose sonne was dead, When he said vnto
her, weepe not, so that he raised her sonne
from death to life. Luke 7.

Vnto the sicke of the palsie, did he shew
also his meruailous mercies, both in cu-
ring his disease and forgiuing his sinnes.
Matth. 9.

Vpon the woman diseased with the
bloudie Issue, vpon the two blinde, and
vpon

upon the possessed with a dumbe spirite, did he worke his wonderfull mercies, to the great admiration of the multitude standing by. Matth. 9.

Read of other examples of mercie by the Apostles shewed, as by S. Peter, Actes 9, 34, 41. by S. Paule, Actes 20, 9. also cap. 28, 3.

The xx. Plant.

Innocencie.



Innocencie is a most notable vertue, signifying that purenes of minde and manners, which abhorreth from all wilfull and peruerse thought, worde, and deede, bursting out in vs to offence against any other man, and not onely in our selues, ought this to be for our soules saluation, for the safegarde of our owne life, members, goods, and good name, but also asmuch as in vs lieth, we are bound to instruct, teach and exhort this vertue vnto all others, that by all good meanes they

Definition.

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they may be harmlesse of thought, word
and deede, free from offence, blame, or
shame. So ought we to haue Adams in-
nocencie in our mindes, before hee was
tempted how cleare he was, and when he
tasted the fruit how much he had defiled
himselfe. Wherefore let vs alwaies like
like litle infants in respect of true im-
nocencie, which (as S. Hierom saith) pro-
ceede not in wrath, remeber not harmes
done to them, lust not after the eye, thinke
not one thing and speake another. This
innocencie except we haue (saith S. Hie-
rome) we shal not as the children of God
enter into the kingdome of heauen. *Super
Matt. cap. 18.*

Testimonies. You haue heard how it hath bene
said, an eye for an eye, & a tooth for a
tooth. But I say vnto you resist not e-
uill with euill. *Exod. 21, 24. Leuit. 24, 20.*

Dauid praied vnto the Lorde God
that he would keepe his seruant from
presumptuous sins. least they should
get the dominion ouer him, and so
should he be vndeiled and innocent
from the great offence. *Psal. 19, 21.*

Keepe

of Vertue. 70

Keep innocencie and take heed to the thing that is right, for that shall bring a mā peace at the last. *Pf. 37.38.*

The simple belecue euery word, so long as the innocent cleaue vnto righteousnesse, they shall not be ashamed. *Pro. 14.*

Blessed are ye when mē reuile you, and shall falsly speake all maner of euil against you for my sake. *Mat. 5.11.*

Verely I say vnto you, except ye repent & become as little children, you shall not enter into the kingdome of Heauen. *Matth. 18.3.*

Who soeuer therefore shall humble himselfe as this litle childe, the same is the greatest in the kingdome of heauen. *Matth. 18.4.* And who so offendeth one of these litle ones, which beleueth in me, it were meete that a millstone were hanged about his neck, & that he were cast into the bottome of the sea. *Ibidem verses 4. & 6.*

By the mouth of babes and sucklings, haste thou made perfect thy praise. *Matth. 21.16. Psal. 8.3.*

See that you render not euill for euill,

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euill, but alwaies persiste in dooing good. 1. *Theff.* 5.

Touching innocencie and puritie of life, S Paule exhorteth the Romanes and so all good Christians to learne the same: The night is past & the day is at hand: let vs therefore cast away the workes of darkenes and let vs put on the armor of light. *Rom.* 13, 12.

Bee glad of thine innocencie and reioyce, be glad I say, because shee is harmelesse in euery place, and safe in euery place. If thou be tempted, thou profitest: if thou bee brought lowe, thou shalt be exalted, if thou fightest, thou winnest: if thou be slaine, thou shalt be crowned. *Chrysof.* in *Homil.*

Who is innocent? hee which neither hurteth others, nor himselfe, for he that hurteth himselfe, is not innocent. *Aug.* super *Psal.* 15.

Lord who shall enter into thy holy hill? euen he that is innocent of his hands and pure of heart, which hath not taken his soule in vaine, nor hath sworne to deceaue his neighbour, he shall receiue blessing from the Lorde
and

and mercie from God his Sauour.

Psalm. 15, & 24.

Ioseph was innocent, iust, and faith- Examples.

full towards his Maister: albeit his Mistressse went about to tempt him and procure reuenge vpon him, for not fulfilling her pleasure. But the Lord preferred his innocencie, that he found farre more grace & fauour both with God & mā. Gen. 39.

The children of Israel in defence of their Innocencie, at that time made protestation thereof vnto Iosuah, that they auouched the Lord God of Gods did know, and Israel himself should know, that they had not built any altar to retorne awaie from the Lorde, or to offer any offering to idols. Iosuah 22, 21, 22.

Samuel declaring to the people his innocencie, reproveth them of ingratitude, in so much as they confessed that hee did them no wrong, nor hurt them, neither tooke ought of any mans hād. 1. Sam. 12, 4.

Euery man is bound to defend his innocencie in a righteous cause. 1. Kings. 18, 18. Jeremy 37, 13. Actes 2, 13.

Iob both iust & innocent before God, though

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though Sathan desired God that he might diuersly touch him with vexation and aduersitie, yet did he neuer depart from his innocencie, but walked uprightly, glorified God and beleened in his Saniour. Iob. 1. and 2.

Daniell because of his innocencie was deliuerea from the mouth of the Lions. Dan 6, 22.

Susanna was innocent from that heinous fact, wherwith the false iudges charged her: for testimonie of Gods truth God sent Daniel his seruant to dijudicate the cause of her innocencie, and to condemne the false iudges of their mischienous mallice. Dan. 13.

Dauid serued Saul in all innocencie, truth, and fidelitie, a long time: yet was he persecuted by him, but in the ende he was crowned king after Saule. 1. Sam. 24. ^{vsq} ad 28. cap.

The same prophet Dauid as he protested his innocencie toward the same Saul saying, Bee thou my iudge O Lord for I haue walked innocently, so bee affirmeth that with the cleane the Lorde will bee cleane. Psal. 18, 26.

Tha

of Vertue. 72

That most innocent Lambe Christ Iesus our Saviour, who did no sinne, neither was there any guile found in his mouth, both lived in innocencie as he taught, and died in innocencie for our example, that we should refuse no damage, daunger, nor iniurie for the testimonie of a good conscience towards God in true innocencie of life. Matth. 23. Iohn 19.

Touching other examples of Innocencie, read of Iob, 2, 13, 14. Saint Paul, Acts 26, 2.

The xxi. Plant.

Good Counsell.



Good Counsell is a rare and **Definition.**
excellent vertue, privately,
necessary, and publikely beneficiall proceeding of good
desire to do well, to establish that which
is present, to prevent that which is to
come, & to provide for the safetie of sincere
good meaning, and dealing in matters,
that no sinister meanes of euill, molest,

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lest, circumuent, hinder, or endamage the same. This good counsell ought hee to seeke y^e wanteth it in due time. And this good counsell ought he y^e hath it, to giue it in due time. For as Salomon saith, Wordes spoken in due time are like apples of gold, with pictures of silver. 25. Prou. 21. And that worthy Salust admonished his friends first to aske counsell, before they begun any thing, & when they had taken counsell, to dispatch their purpose quickly. Hee that will doe any thing well therfore, let him also consider, that as in delay to seeke counsell bringeth daunger, and in rash taking counsell bringeth repētance: so to worke by good counsell in due time bringeth expected comfort and commoditie from time to time. Let vs craue this good counsell of the holy Ghost the comforter, that in all thoughts, wordes, & workes we may glorifie God, and edifie our selues, and our Christian brethren also.

Testimonies.

The counsell of the Lorde shall endure for euer, & the thoughts of his hart from generation to generation.
P^s. 33, 11. Blessed

of Vertue. 73

The Lord bringeth the counsell of the heathen to nought, & maketh the deuises of the people to be of none effect, and casteth out the counsels of Princes. *Psal. 33. verse 10.*

Blessed is the man that doth not walke in the counsell of the wicked, nor stand in the way of sinners, nor sit in the seat of the scornfull. *Psal. 1, verse 1.*

Keepe not backe counsell when it may do good. *Ecclus 4, 23.*

Take counsell of thine owne hart, for there is no man more faithfull vnto thee then it, *Ecclus 37, 13.*

Of good counsellors, reade *Ecclus 37, 7, 8, 9, 10, 11, 12.*

Let reason go before euery enterprise, & counsell before euery action, *Ecclus 37, 16.*

A sweet word multiplieth friends, and mitigateth enemies, & a gracious tongue, aboundeth in a good man. Haue thou as many friendes as thou canst get. and but one counsellour of a thousand. *Eccle. 6.*

Let not the good counsell of the
aged

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aged escape thy hearing, for they haue learned of their fathers, because of them also, thou shalt learne vnderstanding and in time of neede shalt thou giue answere. *Eccle. 8. 9.*

My sonne, do nothing without counsell, and thou shalt not repent thee after the deed. *Eccle. 3. 2.*

Giue care vnto counsel, and receiue discipline, that thou maist be wise in the last daies. *Prou. 9.*

Where no counsel is the people fall, but where many counsellors are there is health. *Prou. 11. 13.*

The wise man doth all things with counsell: but he that is foolish, disco- uereth his follie. *Prou. 13.*

Without counsell thoughts come to nought, but in the multitude of counsellors there is stedfastnesse. *Pro- uerb. 15. 22.*

Through counsels are the determi- nations of men established, and with discreet gouernement are warres be- taken in hand. *Prou. 16. 5.*

Euen as water is in the deepe, so is counsell in the heart of man: For
whe

of Vertue. 74

who so is wise, shal draw out the same.

Prov. 20. 5.

Establisth thy thoughts by counsel:
& by counsel make warre. *Prov. 20, 18.*

There is no wisedome, there is no
vnderstanding, there is no counsell a-
gainst the Lord. *Prov. cap. 21, 30, 7.*

The hart of man with ointment &
fundry sweet odours is made glad: so
is the soule comforted with the good
counsels of a friend. *Prov. 27, 9.*

*Jacob hearkened unto the counsels of Examples.
his mother, working all things according-
ly. And it came to passe that the Lorde
prospered him greatly therein. Gen. 27.*

*Ruben hearing the euill determinati-
ons of his other brethren against Ioseph
(resisting the same) gaue counsell rather
that he should be solde, whereby it fell out
that his life was saued, and he afterward
became a comfortable helper of his bre-
thren. Gen. 37.*

*Iethro gaue good counsell vnto Moy-
ses, for the welfare of the people of Israel,
worthie of imitation. Exod. 18.*

Read of Moyses readines following the

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Lords

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Lords counsell for the electing of Iosuah.
Nomb. 27, 18, 19, 20, 21, 22.

King David in the respect of that which he did to Gods glory, said, Thou shalt guide mee with counsell, & after that receiue me with glory. Ps. 73, 23.

Through the good counsell of Abigail that godly vertuous woman, David was withdrawne from shedding of Nabals bloud: which if he had done, would greatly haue procured Gods wrath towards David for the same. 1. Reg. 25.

David by the counsell of God, goeth against the Philistians & ouercame them. 1. Chron. 14, 14.

Abner gaue good counsell to Asael when he folowed him, saying, Do not thou folow me, least I cause thee to fall vnto the earth. Which thing to heare because Asael contemned, he was therefore slaine by him immediatly. 2. Reg. 2.

The elders gaue good counsell vnto Boaz, but hee to his owne harme gaue eare to the counsell of the younger in authoritie about him. 3. Reg. 12.

King Artaxast (the spirit of God mouing his mind) consulted with his sen-
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of Vertue. 75

counsellors to send Ezra the scribe of the law of God to Ierusalem, with furniture of siluer and golde, to builde and beautifie the house of the Lord in Ierusalē. 1. Ezra 7, 14, 27.

Read the good counsel of Elizeus vnto Naaman, and the good euent thereof. 4. Reg. 5. Of Ioiada vnto Ioas the king, & the euent thereof. 4. Reg. 12. 2. Par. 24. of Nehemias in building the tēple. Nehe. 2. of Tobias in captiuitie. Tob. 1. of Iudith to the people. Iudith 8. of Ionas to the Nineuites. Ionas 2, 3. Read of the good counsell of Marrathias to his sonnes. 1. Machab. 2. of Iudas Machabæus. 1. Mach. 3, 4, & 9. Item 2. Mach. 8, & 15. And of the Apostles. Acts, 2, 4. 10, 13, 14, 16, 18, 19, 20 & 26.

Hezekia sending Heliakim the steward of his house, and Shebna the chancelour with the elders and priests to Isay the prophet, by his good counsell in the Lords good providence obtained the victorie against Senacherib and his host. Isay 37, 2, 5, 6, 7, 8, 36.

The signe wherof should be to Hezekia the first yeare he should eate such things

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as grew of themselves, & the second yeare
such as grewe without sowing, & the third
yeare sowe yee and reape, and plant vine-
yards, & eat the fruit thereof. Isay 37, 30.
And the remnant that is escaped of the
house of Iuda, shal again take roote down-
ward & beare fruit upward. Isay 37, 31.

Isay painteth out an euill counsellor in
his colours, where he saith, the weapon of
the churle is wicked, hee deuiseeth wicked
counsels to vndoe the poore With lying
wordes, and to speake against the powe in
iudgement. Isay 32, 7.

The Lorde God of hostes saith by his
prophet Esay touching his counsels, that
his thoughts are not mans thoughts,
neither are mans wayes his wayes.
Isay 55, 8.

The prophet Isay pronounceth a woe to
hypocrites, which seeke deepe to hide their
counsell from the Lord: for their workes
are in darkenes and they say who seeth vs,
and knoweth vs. cap. 29, verse 15.

The holy ghost counselleth the lake-
warme Laodicians to buy of him golde
tried by the fire to bee maderiche, also
white raiment that they may be clothed,
and

and that their filthie wickednes do not appeare. Reuel. 3, 18.

Read of the good counsell which aged men can giue, and the difference betwene the counsell of the aged, and the counsell of the younge persons. 1. Kinges 12, 6, 7, 9, 10, 11.

Simon was a man of good counsell vnto the Iewes, therefore Matathias willed his sonnes to giue eare vnto him as to a father. 1. Mac. 2, 65.

Our Lorde and Saniour Christ Iesus that most pure fountaine of comfortable good counsell, (vpon whom shall reſte the ſpirite of the Lord, the ſpirite of wiſedome and vnderſtanding, the ſpirit of counſel & ſtrength, the ſpirite of knowledge & of the feare of the Lord. Iſay 2.) when by preaching & teaching the Will of his heauenly father, hee was ſent to diſtribute the free ſaluatiō of mankind, in the end of one ſermon made by him vpon the Mount, he pronounced this counſell to our euerlaſting comfort: viz. Euery one which heareth my wordes and doth the ſame, ſhal be compared vnto a wiſe man, that buildeth his houſe vpon a rocke. Matt. 7.

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Discipline.

Definition.



Discipline is a necessarie and needfull vertue, most aptly to be appllied of tractabilite in learning godlinesse, goodnesse or vertue, to beare in mind that we heare, to confirme in maners what wee conceiue in munde, & to vse brotherly correction or admonition with seueritie, according to the defect therefrom, as Gregorius in his Morals saith, that in this discipline ought to bee admixed lenitie with seueritie, and that there should be made a moderation thereof. Furthermore S. Augustine writing de Moribus Ecclesie, distinguisheth discipline in two partes. The first loue, & the second feare, as who should say, loue in teaching, telling and admonishing the learner: and feare in learning, following and practising that which is taught. After this sort (saith he) where Discipline is, there is the Ladie of true Religion, and of true godlinesse.

godlinesse, which neither so blameth that she hurteth, nor so chastiseth that she woundeth: But finally being angrie, she correcteth mens maners, and being zealously moued she preserveth them to perfection. Thus as Gregorius Nazianzen saith: The words of the nurses are milke if they be good, or poyson if they be ill, *In Regist. cap. 7.*

My sonne despise not thou the chastening of the Lorde, neither forsake him when thou art reprehended. For whom soeuer the Lorde loueth, him doth hee chasten, as the father which taketh pleasure in his childe. *Proverb. 3.*

A wise man by hearing becometh wiser, & he that hath vnderstanding, shall possesse the seate of authoritie. &c. *Prou. 5.*

Who so reiecteth discipline, despiseth his owne soule. but he that hearkeneth to good admonishment, enioyeth his owne hearts ease. *Prou. 15.*

For who so despiseth wisdom & discipline is vnhappy: and vaine is their

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their hope, yea their labours are without fruit, and their workes are vnprofitable. *Sap. 3, 11.*

The most true desire of discipline is the beginning of wisdom, and the care of discipline is love. *Sap. 6.*

Hast thou children? bring them vp in nurture, and from their childhood make them to stande in awe: Hast thou daughters? keepe their bodies in awe, and shew not a pleasant countenance towards them. *Eccles 7.*

A man that is wise and well nurtured, will not murmur when he is admonished to amende his fault, &c. *Eccle. 10. cap.*

I beseech thee my good brother, that vnto all those vnder thy iurisdiction, from the greatest to the least, thou wouldest declare both the sweet comfort of the heavenly kingdome, and the bitter paines of hel. And thou being carefull for their welfare, wouldest be as a watchman ouer them. Because for euery one which are vnder thy authoritie thou shalt render accountes vnto God. Admonish them therefore,

therefore, and perswade them to be-
ware of pride, slaunder, drunkennesse,
fornication, wrath, periurie, and coue-
tousnes. *Augustinus ad comitem.*

The Lords God did chuse Israel as his **Examples.**
*his peculiar people, whom hee nourished
with discipline as his first borne, and gave
him most louing light and doth not forsake
him. Ecclesi 17, 16.*

*Almightie God compareth Israel at
that time (in respect of the discipline be-
stowed vpon her in vaine) to an empty vine
which hath brought forth fruite vnto it
selfe, and according to the multitude of
her fruit hath increased her altars (that
is) though the grapes were gathered, yet e-
uen as it gathered new strength it increa-
sed new wickednes, so that the correction
which should haue brought them to obe-
dience, did but utter their stubbornesse.
Hose. 10, vers. 1.*

*Of the commoditie of discipline and
discomoditie of the contrarie, read Prou.
cap. 13. verses 13, 14, 18. also Sapienc.
6. cap. verses 17, 18, 19.*

*Of an order in discipline described by
Esdra,*

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Esdra, cap. 7, 11. to 17. 1. Esdr. 8, 25.

Our heauenly schoolemaster Christ Iesus, euen as then a child, sitting amongst the doctours in the Temple disputed with them, profited in wisdome, discretion and grace, before God and men. Luke 2. Being also the light to lighten the Gentiles, and the glorie of his people Israel, taught first his disciples the true doctrine of salvation vnto all men, which who so beleueed should inherit euerlasting life. Matth. 10.

Of the discipline of the church appointed by his owne mouth, betwixt partie & partie offending one another. Matth. 18. cap. vers. 15, 16, 17.

This discipline was taught by the said Apostles by preaching of the Gospell, namely S. Thomas at Parthia, S. Matthew in Æthiopia, S. Bartholomew in India, S. Andrew in Scythia, S. Iohn Baptist in Asia, S. Peter in Galatia, S. Philip in Scythia, S. Iames the brother of Christ at Ierusalem, S. Iohn the diuine in Pathmos, S. Iames the elder brother of Iohn at Ierusalem, S. Simeon the sonne of Cleopha, there also, & S. Paule at Rome, Corinth,

Corinth, Ephesus, Galatia, and Thessalonia, with Barnabas at Antioch, teaching and instructing the faithful, as also reproving the seduced and erroneous Disciples, inducing them by all tractabilitie and good order of discipline to bee reconciled and established vnto the perfect pathe of righteousness. Act. 15.

This discipline (as the holy Prophete Moses in Israel, Jonas in Niniuee, Elias & Elizeus in Israel, Daniel at Babilon, Nathan at Ierusalem, and diuerse other by the operation of the holy Ghost, taught and perswaded the kings & nations of the earth, euery one in their degree to learne their duties: So likewise haue the ancient fathers of the Chxrch, as Ioseph of Aramathia in England, S. Ignatius at Antioch, Policarpus at Rome, Irenaeus at Lions, Origen at Alexandria, Tertullian in Affrica, Cyprian at Carthage, S. Hierom in Bethleem, S. Augustine at Hipponefa, S. Ambrose at Milaine, S. Basil at Casarea in Cappadocia, S. Gregory Nazianzen, and S. Epiphan. at Cypres, and others by their diuine giftes in preaching, teaching, detecting, disputing, correcting,

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correcting, & confuting, haue wonderfully profited the Church of God vnto all posterities, confirming this discipline of the gospel, albeit some of them more purer than other some expressing the same.

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Virginitie.

Definition,



Virginitie is y^e vertue which the auncient called pure & undefiled continencie of bodye and mind, which is a continuall meditation of the mind, and a continuall exercitation of the body in the incorruptible, chaste estate of life, restraining carnall desire, and carnall dealing of the feminine sexe with the masculine, euen from the first infancie vnto the last continued state of continencie, as God shall giue the gift thereof about worldly consideration. Thus saith Augustine, writing de bono virginali. It is more blessed in the flesh to imitate the life of Angels, thā by the flesh to encrease the

the number of mortall men. And Saint Hierom in his sermon, *De Assump.* saith: Of good right was the Angel sent vnto the virgin: because vnto Angels, virginity is euermore knowne. And truly (saith hee) to liue in the flesh as beside the flesh, is not an earthly life, but a heauenly life. For to be an Angel is a state of felicitie, but to bee a virgin is the state of surpassing vertue. But S. Ambrose more highly aduancing virginity, saith, that virginity farre surmounteth the state of humane nature, wherby men are likened vnto Angels. Yet greater is the victory of virgins than of Angels, for Angels liue out of the fleshe, but virgins do triumph in the flesh.

Childrens children are the crowne of the elders, and the glory of the children are the fathers. *Prov.* 17, 6. *Testimonies.*

If thou haue daughters keepe their body, and shew not thy face cheereful towards them. *Ecclus* 7, 24.

The daughter maketh the father to watch secretely, and the carefulnes that

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that he hath for her taketh away his sleep in the youth, lest she should passe the flower of her age, and when she hath an husband least she should be hated in her virginity, least she should be defiled or gotten with child in her fathers house, &c. *Eccles* 42.9,10.

Touching virgins I haue no commaundement of the Lord, but yet I do admonish them, &c. *1. Cor.* 7,25.

The vnmarried careth for the things of the Lorde, that they may please the Lord. *Ibidem* verse 32.

Let the vnmarried woman and the virgin studie for those thinges which pertain vnto the Lorde, that she may be holy in body and soule. *Eod.* ve. 34.

No man coulde say the songe, but those 44000. which were redeemed from the earth. These are they which were not defiled in the flesh. *Apoc.* 14. For they are virgins and follow the lambe wheresoeuer he goeth. *cap. end.*

These are redeemed from among men, as the first fruites vnto God and the lambe, & there is no deceit found in their mouth. For they are without spot

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spot before the throne of God. *eodem.*

Who so hauing power of his owne will, hath determined in his heart to keepe his virgine pure doeth well: also he that ioyneth his virgin in matrimony doth well, but he that marieth not his virgin doth better. *1. Cor. 7. 37.*

So then he that giueth her to marriage doth wel, but he that giueth her not to marriage doth better *1. Cor. 7. 38*

Blessed are the pure in heart, for they shall see God. *Matt. 5.*

Remember therfore in this life to prepare thee thy lampe of true godliness, and the oile of sincere vertue feruently luminating thy bodie and soule, that with the five wise virgins thou maist enter with the bridegrom Christ Iesus, into the celestiall ioyes of life everlasting. *Matt. 25.*

Abraham sent his seruauant to seeke a wife for Isaac, who praying to God to speed him wel therein, fortun'd by Gods appointment to meete with Rebecca a virgin faire and vertuous. *Gen. 24, 16.*

Examples,

The virgins & women children, which

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had

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had not knowne carnall copulatio amongst the Madianites, were spared by the captaines of Israel, and by the commandement of Moyses had their liues saved, when al the malekind were slaine with the sworde. Num. 31.

The 400. virgins of Shilo that had knowne no man by lying with any male (touching whom the Israelits swarerafsly that none of them should be married to the Beniamites) were yet solacing themselves in the vineyardes of Shilo, taken & married vnto the Beniamites with great ioy. Iudges 21, vers. 21.

Iephtha iudge of Israel had but one only daughter a virgin, who (for her fathers rash foolish vowe by him being sacrificed) bewailed (as the maner was in that Countrie) her virginity, and that she was not married before she died. Iudges 11, 37.

Hester hauing neither father nor mother then liuing, amongst other beautiful and vertuous virgins, so pleased the king Ahasuerus, & found such fauour in his sight, that he commaunded the thing for her purification to be giuen her, and made seuen comely virgins to be attendant vnto her.

her, and in fine tooke her to his wife and made her *Queene*. Hester 2, 7, 9, 17.

The Lord (reproching Zidon that ancient enemy of his Church) in respect of her barennes in al goodnes, saith, be ashamed thou Zidon for the sea hath spoken, euen the strength of the sea, saying, I haue not travelled nor brought forth children, neither nourished yong men, nor brought up virgins. Isay 23, 4.

The Lorde hath promised vnto his church, that as a yong mā marieth a virgin, so shall the issue of the church be married vnto her, and as the brydegrome is glad of the bride, so shall thy God reioyce ouer thee. Isay 62, 5.

The prophet Dauid expressing the great bewtie and beatitude of his church, gathered out of al nations, saith, the kings daughter shall be brought vnto the king in rayment of needle worke, the virgins that follow after her shall be brought to thee. Psal. 45, 14.

Christ Iesus the sonne of the liuing God and second person in trinitie, whose chaſt and pure life is our example and instruction, compareth the kingdome of God

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unto 10. virgins, wise, marie & watchful,
which tooke their lampes of light, & went
to meete the bridegrome. Matt. 25. 1.

Marie the blessed virgine and mother
of Iesus Christ, by the power of the holy
Ghost, though she conceived and brought
forth the Saviour of the world in the flesh,
yet seemed she stil a virgin undefiled. Whi
she saying. How may this be, for I know
no man? her cousin Elizabeth being full
of the holy Ghost, especially comended this
holy virgin, saying: Blessed art thou
amongst women, &c. Luke 1. verses 34.
and 42.

The same Elizabeth by the diuine pr
uidence one of the daughters of Aaron,
long time lived undefiled in the flesh, wa
king in all the precepts and testimonies of
the Lord vnreproachable, to the great ad
miration of Zacharias her husband, who
was told by the Angell, that his wife Eli
zabeth should euen in her aged yeares mi
raculously also beare a child, which should
be great in the Lords sight. Luke 1. v. 41.

The daughter of the woman of Cana
being sore vexed with an euill spirit, was
at the instant prayer of her mother helpe

by Christ. Matth. 15.

Philip the Euāgelist had foure daughters virgins which prephesied. Acts 21.

Euphemia, Dorothea, Tecla and Erasma, virgins of sincere, good, and vertuous conuersation, for the testimonie of Christ, had rather suffer martirdome, the forsaking him to live in blindnesse vnder Seruastus the tyrant. Pet. de natal. lib.

3. cap. 29. Anno dom. 65.

Vrsula of England, with the 11000. virgins passing towards Rome by Basilea, with Pantaleon the B. of Basilea, (homenards by the way returning from the people called the Hunnes) suffered martyrdom for the testimonie of Christ at Colen in Belgia, Pol. Virg. in Ang. 3. Anno. 460.

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Sobrietie.



Sobriety, as Augustine saith Definition.
(writing vnto the holy virgins) is the defence or shield of the minde and senses, of

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all the members, and of the whole bodie
it selfe, the foytresse of chastitie & shame
fastnesse, the neighbor of modestie, hand
maid of amitie and peace, the neare alie
unto honestie, and the very true thurmer
of all vice and sinne. Yea he addeth yet
further and saith, This vertue Sobrie
tie, is the obseruer of true iudgement,
the wisdom of inseparable memorie &
remembrance, the Closet of secretes, the
couering of priuities, the prompt archi
uer of learning and doctrine, the disci
pline of good artes & sciences, together
reputed as Ladie and mistresse ouer ho
norable wits, and the handmaide of enter
pryses, which is euer desirous of good
name, ordeyning things wholesome and
profitable, and a singular helpe to vertue,
disposing all things with reason, and al
waies coueting to keepe companie with
honest persons. Thus much out of S.
Augustine, touching the definitiō of this
excellēt vertue Sobrietie. And this ver
tue is a most excellent & most necessary
Plant for these our dayes, consisting of
thre frutefull branches, which concern
the inward & outward mans happinesse.

Which are these

1. { Thinking or } Mat. 20. 23. Luke
 { understanding } 14. 15. Rom. 12. 3.
2. { Wordes or } Matt. 12. 35, 37. Acts
 { speech. } 26. 15. Eph. 4. 29, 31.
3. { Deedes or } Math. 5. 16. Gal. 6. 10.
 { woorkes. } 1. Timoth. 2. 11.

Beware that your hearts bee not *Testimonies*.
griued with surfetting and drunken-
nes. & with cares of this life, and that
the latter day suddenly steale not vpo
you: for it shall come vnlooked for, as
a snare vnto all the world. *Luk. 21. 34.*

The grace of God hath appeared
vnto vs, that we denying & forsaking
all vngodlines and worldly concupis-
cences, should liue soberly, iustly, and
godly in this present world. *2. Tit. 4.*

Speake thou the things which be-
come wholesome doctrine, that the
elder men be sober, honest, discreete,
sound in the faith, in loue, and in pa-
tience. *2. Titus 2.*

The elder womé likewise, that they
be in such behauiour as becommeth
holinesse, not false accusers, not
giuen to much wine, but teachers of

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honest things, *ibidem* 3.

Instruct the yong women to be sober minded, that they loue their husbandes, and that they loue their children. 2. *Titus* 4. Exhort yoong men likewise that they bee sober minded, *ibidem* verse 6.

S. Paule calleth sober persons children of light & of the day, but he calleth drunkards, as of the night and darkenesse, therefore (saith he) let vs watch and be sober, putting on the brest plate of faith and loue, and the hope of saluatiō for a helmet. 1. *Thess.* 5, 5, 6, 7, 8.

Being prepared with the loynes of your minde girded see that you hope soberly, and perfectly for that grace which is brought vnto vs, and frame not your selues to liue after your former inordinate lustes. 1. *Pet.* 1, 13.

Sobrietie especially in women, carrieth alwaies a lowly countenance toward the earth remembring that she came from the earth: But drunkennes hauing lost all modestie, listeth vp her loftie lookes on high. *August. ad saci.*

sacr. virgines.

Sobrietie with great trembling and silence vttereth that word which cannot be reprehended: But drunkennes both sheweth vnshamefast speach and countenance. *ibidem.*

Sobrietie is the mother of all vertues: But drunkennes is the fountaine of all vices. *Origen homil. 57.*

Eyther make the tree good and the fruite good, or else make the tree euill and his fruite euill, for the tree is knowne by his fruite. *Matth. 12, 33.* Which may thus be applied, as it can not be denied, but euery Creature of God is good. *i. Tim. 4, 4.* So to the pure are all things pure, &c. *i. Titus 15.* And for the good are good things created. *Ecclus 36, 25.* 1. So was wine made to make men glad. *Ecclus 31, 28.* 2. It was made to reioyce the hart of man. *ibid. 40, 20.* 3. It is good for the stomack and mans often infirmities. *i. Tim. 5 23.* 4. Wine soberoly drunke is profitable for the life of man. *Ecclus 31, 27.* 5. God giueth wine to them that loue him. *Deut. 11, 13, 14.*

Tou.

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Touching the sober godly, which vse this benefit well, it is said, Go eate thy bread with ioy. and drinke thy wine with a cheerefull hart, for God now accepteth thy workes. *Eccles. 9, 7.*

Contrary, to the defiled is nothing pure, but euen their minde and conscience is defiled. 1. *Titus 1 5.*

Their wine taken in excesse, bringeth with it these euils: 1. The wrath of God. *Isay 5, 6. Ioel. 1, 7.* 2. Estranging of minde. *Isay 28, 1. Eccles 9, 11.* 3. Inflaming of lust. *Gen. 19, 33. Prou. 20, 1. Ephes. 5, 11, 12.* 4. Weakening of the body. *Iudith 12, 20, 13, 2. Prou. 11. Eccles 38, 29.* 5. Consumption of goods. *Prou. 23, 20, 21, Eccles 19.* 6. It seperateth peace. *Prouer. 20, 1, 31, 29. Eccles 9, 11.* 7. It discloseth secrets of the body. *Prou. 31, 29. Abacuc 2, 15.* 8. It destroieth both body and soule. *Ephes. 5, 5.*

O that our vinteners and victulers would here haue an eie, to such deuillish lusting drūkards, that they would vse the vertue of moderation, either not to giue them that call for them,
those

those foure goblets of *Lucius Apuleius*, the first to satisfie thirst, the 2. to mirth, the 3. to pleasure, & the 4. to madnes. O that the vintners & victualers would not nourish the vine of *Anacharsis*, which beareth those three grapes, the 1. of pleasure, the 2. of drunkennes, and the third of sorow. For if they looke well to these guesstes, they shall find there both woo, strife, murdering wounds, without cause and rednes of the eies. *Prou. 23, 29.* Vomiting tables. *Isay 28.* There is the biting serpent and hurting cockatrice. *Prou. 32.* The sleeper in the mast top. 34. Bitternes of mind, with brawling & scolding and woundes. *Eccles 31, 29, 30.* And those that (as *Iob* saith) drinke iniquitie like water, which is abhominable and filthie. *Iob 15, 16.* They feed vpon the roote of bitter gall & wormwood. *Dent. 29, 18.* So still adding drunkennes to thirst. *Dent. 29, 18.* For such drunkards as it is hurtfull to their bodies, first to drinke wine alone, and then water. *Mat. 23, 40.* So is it hurtfull to their soule, at any time strong in
vertue

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vertue to godwarde, at an other time to weaken the same with vice towards the deuill, so as the dog returneth to his vomit, *Prov.* 26, 11. And the washed sowe turneth to her wallow. 2. *Pet.* 2, 22. And he that is filthy, let him be filthy still. *Reuel.* 21, *vers.* 11.

But for the loue I beare to sobrietic & al sober godly minded men, I humbly craue and hartely beseech God (as they had rather drinke wine tépered with water. 2. *Mac.* 40. to the glory of God, for their owne bodie and soules health, and for the vertuous good towarde many others) so Christ Iesus our Sauour the solace of all sobrietic, vouchsafe of his great grace & goodnesse, to turne their water into wine. *Iohn* 2, 10. and encrease their temporall blessings with the fruition of euerlasting blessednes.

Examples.

Daniel had determined in his minde before, that he would not be defiled with the meate of the kings table, by meanes whereof God gaue him and his sociates knowledge and wisdom. *Dan.* 3.

Elea-

Eleazarus, although he was stricken in age, had rather die a cruell death than he would eate swines flesh which was against the law. 2. Mac. 2.

The seven brethren with their mother also being compelled of the king to eate swines fleshe, contrarie to the lawe, chose rather to suffer most cruell tormentes. 2. Mac. 7.

The Lord commended the sobrietic of those Rachabites, because they would drinke no wine, as their father commaunded them. Ierem. 35.

God by his prophete Isay pronounceth vnto the vngodly a woo, namely such as are mighty to drinke wine, & to them that are strong to power in strong drinke, which iustifie the wicked for a rewarde, and take away the righteousnesse of the righteous from him. Isay 5, 22, 23.

Our Lord and sauiour Christ Iesus as a singular exāple of sobrietic, whose action is our instruction, gaue commaundement vnto his Apostles into what house soeuer they entred, that they should eat & drinke such as they found, as who say they should be content euen with meane fare, and not seeke

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*seeke after any carious or daintie fare,
Luke 10.*

*Saint Iohn Baptist was of such sober
life, that his vsuall meate was only locusts
and wilde honie. Matth. 3. Matth. 11.*

The xxv. Plant.

Chastitie.

Definition.



Chastitie is a speciall vertue
which ought to pertaine vnto
to euery degree of humane
kinde, retaining the puritie
as well of the minde being called the in-
ward man, void of wicked or vngodly co-
gitations, consent, motion, actions, or any
maner of purpose against the will of
God, as also retayning cleannesse of bo-
dily gesture or demaynor in the outward
man, void of wicked and vngodly speech,
worde and deed in all things contrary to
Gods holy will. And although God com-
maundeth that this vertue should be had
in due honor, and obserued in al ages and
degrees of men and women, yet it ought
with

with speciall care to be regarded in the state of wedlock, because when God hath linked in mutuall bonds of loue, & placed in two bodies one soule, there ought to be no violation of this vertue, nor no breach of this knot, neither must we preferre vaine Venus beutie of bodie, before peerles Pallaces pure prudence, but in the chaste loue of vertue, as Lucilius in his Proverbe saith, *Vincere Colombos oculos*. For in this chastitie and mutual loue consisteth wonderfull felicitie and manifold comfort ech of other. Contrariwise, if either chastitie be without loue, or loue without chastitie, euery felicitie turneth into infelicitie, & euery comfort into manifold sorrows. For Chastitie (as Saint Bernard saith) without loue, is a lampe without oyle. Take away the oile and the lampe cannot burne: so take away loue, and chastitie pleaseth not, *Ber. in epist. ad Senon.*

O how faire is a chaste generation *Testimonies.*
with vertue: for the memorie thereof is euerlasting, because it is knowne before God, and also before men. When
she

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she is present they folow her steps, & when she withdraweth herselfe, they desire her, and for euer crowned doth she triumph, with conquest of reward ouer the multitude of those defiled, *Sap. 4.*

The barren is blessed which is vndefiled and knoweth not the sinfull bed, she shall haue fruite in the visitation of soules. *Wisdom. 2, 13.*

The children of the adulterers shall not be partakers of the holy thinges, and the seede of the wicked bed shall be rooted out, *Wisdom. 2, 16.*

Three things reioyce *Ecclus* and by them (saith he) am I beautified before God and man, the vnitie of brethren, the loue of neighbours, and man and wife that agree together, *Ecclus 25, 1.*

Well is him that dwelleth with a wife of vnderstanding. *vers. 8.* of the good & of the euill wife, read *Ecclus. 25.* read the 26. cap.

Blessed are the pure in heart, for they shall see God. *Matth. 5 8.*

The light of the body is the eye, therefore thy eye bee simple, all thy whole

whole body shall be light. *Mat 6, 22.*

There are some chaste which were so borne out of their mothers belly, & there be some chaste which are made chaste of men, & there be some chaste which haue made themselves chaste for the kingdome of heauen: he that is able to receiue this, let him receiue it. *Matth. 19, 12.*

For this cause shall a man leaue father and mother and cleaue vnto his wife, & they twaine shall be one flesh. *Matth. 19, 5.* Wherefore they are no more twaine but one flesh, *ibid. vers. 6.*

Haue ye not reade that hee which made them at the beginning, made them male and female. *Deuter. 24, 1.* *Matth. 19, 4.*

For he that is stedfast of mind, maketh none necessitie, but hath power of his owne wil, and hath decreed this in his hart, namely to keepe his virginie. *1. Cor. 7, 37.*

Know you not that your bodies are the members of Christ Shall you then take the members of Christ, & make them the members of an harlot? God

¶

forbid

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forbid. Know you not that your body is the temple of the holy ghost dwelling in you. *1. Cor. 6, 15.*

Separate not your selues one frō another, except it be through both your consents for a time, continuing in fasting and praier, least Satan tempt you for your incontincie. *1. Corinth. 7.* Let the vnmarried man care for those things, which pertain to the pleasing of God. *ibid.*

Saint Pauls good lessons to married men are mencioned. *1. Cor. 3, 5. Ephes. 2, 25, 28, 29, 31. Againe Coloss. 3, 5, 12, & 19.*

His exhortation to married wiues. *1. Cor. 4, 5. Ephes. 5, 22, 24. Coloss. 3, 18.*

S. Peters good admonition to married men. *1. Peter 3, 7, 9.*

His good lesson to married womē. *1. Peter 3. 1, 2, 3, 4, 5.*

Examples.

So long as our parents Adam & Eue were in Paradise, they were in state of virginitie, but being once cast out by the displeasure of God, it came then to passe, that Adam knew Eue carnally. Gen. 4. 1. Ioseph

Ioseph although he was a bond seruāt,
& a yong man of elegant personage, with-
out wife, being earnestly prouoked there-
unto by his mistresse, would not giue his
consent to defile his maisters bed, and had
rather displease his mistresie, and be shut
in close prison, than he would lose his cha-
stitie. Gen. 39. 7, 12.

After that Phinees & other captains
had subdued the Madianites, Moyles cō-
maunded that all the wicked women should
be slaine, and that the virgins only should
be saved. Num. 31.

Sara had such care and continencie of
her bodie touching chaste life before she
married Tobia, that in her prayer she con-
fessed, saying. Thou knowest Lord that
I neuer desired companie of man, but
haue kept my soule pure & vndefiled
from all carnall lutes. Tob. 3.

Susanna a singular example for chaste
married women. Dan. 13.

Iudith after she had buried her first
husband neuer knew any mā, but kept her
selfe a chaste widow, keeping the fastes and
feasts of the Sabbath in the house of Israel
with deuout fasting & praier. Iud. 8, 4, 8.

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God who is the husbände of his spouse the Church, most comfortably calleth her not only Hepzibah (my delight is in thee, and Beulah that is married). But also as a yong man marrieth a virgin, so shall thy sonnes mary thee, and as a brydegrome is glad of the bride, so shall thy God reioyce ouer thee. Isay 62, 4, & 5, verses. But speaking of the proper felicitie of his Church, he saith, there also the sonnes of the strangers shal not drinke the wine for the which thou hast labored, but they that haue gathered it shall eate it and praise the Lord, and the gatherer thereof shall drinke it in the court of my Sanctuary. Isay 62, 2.

Our Sauour Iesus Christ the most precious, pure, and vndefiled patterne of Chastitie, as he lined here on earth most chastly, so hath he left vs this lesson as an exāple worthy of imitation, namely that there is no treasure comparable to the gift of chastitie. Eccclus. 26, 15, verse.

Marie the blessed virgin & mother of Christ, continued in the estate of chastitie by diuine providence. Luke 1.

Read the praises of a godly vertuous wife. Prou. 6, 5, 19. Of a good housekeeper

of Vertue. 91

and of a good housewife. Prou. 31. Of a
discreet womā. cap. 16, 31. Of an honest &
faithfull wife. Prou. 30. from verse 10.
to verse 31. Eccles. 26 cap.

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Repentance.



Definition.

Repentance, this special pe-
culiar and general vertue in
man towards God and man
as the gifte of God vnto
man. Actes 5, 31. and 2. Timo. 2, 25. for
our soules health and bodely welfare) is
required of vs as a thing most highly ac-
ceptable and pleasing vnto Almighty
God. And it is vnderstood to be a cer-
tayne remorse or vnfayned greefe of
conscience, inwardly setled, and ear-
nestly sorrowing, for any thing thought
spoken or done, wittingly or wilfully be-
yond the bounds or limits of Gods lawes
and mans, either priuately or publikely:
wherein with a godly sorrow, detesting
and hating such kinde of conuersation,
In 3 deny-

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demeynoz and dealings, we protest with minde and mouth, and practize with life and maners (after our former offending and misdemeynoz) to loath & relinquish all former folly, loosenes of life, licentious lust; sinne or iniquitie, and in reconciling our selues to God and man with hartie praier and humble submission, as it were taking a reuenge of our selues by unfained sorrow Repentance & amendment of life in this worlde, we (punishing the appetites of the flesh with the abstinence of the spirite) profess and practize better waies and dealings towards God and man, still increasing by newnes and amendment of life, vnto the perfection of such a life as God the giuer of life & saluation, by his worde hath promised all true conuerter, and Gods faithfull comersants, vnto their eternal comfort and consolation in Christ Iesus our Lorde and sauour for euer. Thus as S. Augustine saith, who so shal truely repent and be loosd of the bandes of sinne, to be vnited in the body of Christ and shall liue well after his repentaunce (after his reconcilment) whensoever he dieth,

eth, he goeth vnto God, he goeth to good rest, he shall not be frustrate of the inheritance promised in the kingdome of God. nor seperated from the societie of Gods elect. *Augustin. de penitent. cap. 5.*

Thus saith the Lorde if I shall shut *Testimonies.*
vp the heauens, so that there fall no raine, and should commaund the Locustes to deuoure the earth, & should send a pestilence to my people in my wrath: yet, if my people which call vpon my name, do make their prayers vnto me, do seeke my face, and repent them of their finnes, I will heare them fro out of the heauens. *2. Chron. 7, 14.*

Wash you, make you cleane, take away the euill of your workes from before mine eies: cease to do euill, learne to do well. Though your finnes were as crimson they shall bee made white as snow, though they were red like scarlet, they shall bee as wooll. *Isay 1, 16, 18.*

At what time soeuer a sinner doth repent him of his sinne from the bot-

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tome of his hart, I will put out all his wickednes out of my remembraunce saith the Lord. *Ezechiel* 18, 21, 22.

To the nation that returneth from her idolatrie & repenteth her of her sins, The Lord hath promised to giue her the vineyards from the wildernes of his blessings, and the valley of Achor for the dore of hope. & she shall sing there as in the daies of her youth .i. she shal then praise God, as her predecessor Israel did, when she was deliuered out of Egypt. *Hosea* 2, 15.

Rent your harts and not your garments and turne to the Lorde your God, because he is gentle and mercifull, he is pacient and of much mercy, and such a one as is sorie for your afflictions. *Ioel* 2, 13.

I will speake suddenly against a nation or against a kingdome to plucke it vp and to roote it out & to destroy it. *Ieremy* 18. 7. But if this nation against whom I have pronounced turne from their wickednes, I wil repent of the plague that I thought to bring vpon them. *ibidem* verse 8.

There

There also the Lorde saith, I will speake suddenly cōcerning a nation, and concerning a kingdome to build it, and to plant it. *vers. 9.*

But if it doo euill in my sight and heare not my voice, I will repent of the good that I thought to doo for them. *verse 10.*

The Iust man falleth seuen times and riseth againe: but the wicked falleth into mischief. *Prov. 24, vers. 16.*

Be not slow to turne vnto the Lord and defer not of from day to day, for suddenly shall his wrath come, and in the time of his vengeance he shal destroy thee. *Ecclus. 5, 7.*

Turne vnto the Lorde and forsake thy sinnes, pray before the face of the Lorde, and leaue of to offend. Turne againe vnto the Lorde, and turne away from thy vnrightuousnes, and more and more hate thy wickednes, and knowledge the rightuousnes and iudgement of God. *Ecclus. 17, 23, 24.*

Turne thee againe (O Lord) at the last and be gracious vnto thy seruāts, comfort

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comfort vs againe now after the time that thou hast plagued vs, and for the yeares wherein wee haue suffered aduersitie : shew thy seruants thy worke and their children thy glory. *Psa. 90, verses 13, 15.*

Thus saith the Lord, in an acceptable time haue I heard thee, and in the day of saluation haue I helped thee. *Esay 49, 8.*

Repent therfore for the kingdome of heauen is at hand. *Matth. 3, 2.*

Because the time is fulfilled and the kingdome of God is at hande, repent yee and belceue yee the gospel. *Marc. 1, 15.*

I will goe to my father and say to him, father I haue sinned against heauen and against thee, I am no more worthy to be called thy sonne. *Luke 11, 18, 19.*

O how good a thing is it whē thou art reprocued to shew repentance, for so shalt thou escape wilfull sinne. *Ecclesiasticus 20, 4.*

There shall be more ioy in heauen ouer one sinner that truly repented, than

then ouer 99, iust which neede no re-
pentaunce.

God the most Almighty regarder, and most gracious rewarder of all men, according to their good or euill conuersation in this life, compareth himselfe as a lion, and as a lions whelp to the house of Iuda, saying I euen I will spoile it: I will take away and none shall rescue it: I will go & turne to my place till they knowledge their fault and seeke mee: in their affliction they will seeke me diligently. Hosea 5, 14, 15.

Enoch pleased the Lord God, therefore was he translated for an example of repentance to the generations. Gen. 3, 14.

Ioseph (when his brethren repented themselves of their euill and vniust dealing against him) said vnto them: feare not, for am not I vnder God? adding these wordes, when yee thought euill against me God disposed it to good, that hee might bring to passe as it is this day, and saue much people. Gen. 50, 18, 19, 20.

When the people of Israell heard that the Lorde was greened at their murmurings in the desert, they mourned therefore
and

Examples.

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and would haue done more in the morning
then the Lord cōmanded the. Numb. 14.

They at an other time said vnto the
Lord we haue sinned, render thou vnto vs
whatsoeuer thou wilt: and they cast away
their Idols from them, so that he srowed
vpon their miseries. Iudges 10.

King Dauid speedily repented him of
his sinnes most odious, when the prophete
Nathan reprooued him for the same,
2. Kings 12.

Manasses being bound in chaines and
carried into Babilon, very much repented
him before the Lords: so as hee restored
him againe vnto his kingdome in Ierusa-
lem. 2. Paral. 33.

Esdras the scribe of the lawe of God
weeping for the sinnes of Israel, and ma-
king intercession for them vnto the Lords
because they had married straunge wives:
thereof the people repenting they turned
vnto the Lords, and put their wines away
from them. Esra. 1, 10.

Iob as he himselfe was a mā simple &
sincere fearing God, yet he said, I will do
repentance in dust & ashes. Iob 41. 6.

He also speaking of the repentance and
conuerſion

conversion of a sinner, saith by the similitude of a tree, If any plucke the tree frō this place and it denie, saying I haue not seene thee, behold it will reioyce by this means that it may grow in another mould. Iob 8, 18, 19.

The Ninuities at the preaching of Ionas, repented earnestly with fasting and clothed themselves with sackcloth and ashes from the least to the most, which the Lord seeing repented of the euill that he purposed to bring vpon them. Ionas 3. 5, 6, 7, 8, 9, 10.

By the example of the Israelits repenting and conuerting vnto the Lorde after their captiuitie & returne from Babilon, the Lord promiset, that as he hath watched vpon sinners to plucke vp, to roote out, throw downe, destroy and plague them: So hee will watch ouer them, to builde and to plant them. Ieremy 31, 28. In those daies shall they say no more the fathers haue eaten a sower grape, and the childrens teeth are set on edge: But euery one shall die for his owne iniquitie, euery man that eateth the sower grape his teeth shall

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shall be set on edge. 29, 30.

Of the reprobate vnrepentant people God said, I haue smitten you with blasting & with mildew, your great gardens, your vineyardes and figtrees, and your oliue trees, did the palmer worme deuoure, yet haue ye not turned vnto me. Amos 4, 9.

The Lorde saith of Israell standing in the state grace, I found Israel like grapes in the wildernes. i. I delighted in them for good, Hosea 9, 10.

But of Ephraim hee saith, I sawe Ephraim as a tree in Tyrus planted in a cotage, but he shall bring forth his children to the slaughter. i. those tender plantes set in their houses preserved from the colde ayre of the sea, but I will giue him to destruction. ibid. verse 13.

Of the reuolting vnrepentant and vngacious Iewes the Lord saith by Ieremy, I had platted thee a noble vine, whose plantes were all naturall, how then art thou turned vnto me into a plant of a straunge vine. Ieremy 2, 21.

By that similitude (yet a gathering of grapes shal be left in it, as the shaking of

of an oliue tree, two or three beries are in the top of the tree): *The Lorde will reſerue (amongſt many other reprobate) ſome true repētant people.* Iſay 17, 6.

God hath promiſed to ſo many ſinners aſtruely returne to him, repenting and amending their liues & ioyning themſelues to the holy ones, that euery ſuch ſinner ſhal reuiue as the corne. and flouriſh as the vine, the ſent whereof ſhall be as the wine of Libananon. Hoſea 14, 8.

Chriſt Ieſus our Lorde and Sauour (as he ſaith) he came not to cal the rightuous, but ſinners to repentaunce. *Luc.* 5, 32.

So he calling Leui a publicane ſitting at the receipt of cuſtome, ſaid vnto him, follow me and he left al, roſe vp, and followed him, *ibid.* verſ. 28.

Iohn Baptiſt preached in the wilderneſſe of Iſſdea, and ſaid, Repent for the kingdome of heauen is at hand. *This was he of whom it was ſpoken by the prophet Eſaias, ſaying, the voice of him that crieth in the wildernes, prepare you the way of the Lorde make his pathes ſtreight.* *Matt.* 3, 2, 3.

S. Peter

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S. Peter after he had three times denied our Lorde and Saviour Christ in his distresse, earnestly repēting the same went out and wept bitterly Matth. 26. 75.

The Publicanes & people which heard of the miracles done by Christ, & his protestation of Iohn, (that there can not a greater prophet bee borne of a woman) repented their contrarie opinions, life, & maners, & were baptized of Iohn. Luke 7, 29.

The elder Sonne of the householder, (when his father bid him go into his vineyard) went not at the first, yet afterwards being mooued with repentance) went and laboured therein, when The yoonger Sonne (promising his Father That he would goe and went not) was nothing mooued with repentaunce for his vnderfulnes. Matth. 28, 29, 30.

S. Peter saith, The Lorde is patient towards vs and would haue no man to perish, but would haue all men to come to repentaunce. 2. Pet. 3. 9.

The holy Apostle and Euangelist S. Iohn. sheweth how the holy Ghost speaking to the Churches of Ephesus, Pergamus,

mus, Theatyrā and Sardi, admonisheth
them of repentāce for examples of the po-
steritie. Reuel. 2. cap. 5, 16, 21, c. 3. ver. 3.

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Simplicite.



Simplicity is a singular ver- Definition.
tue, which properly & plain-
ly thinketh, speaketh & doth
those things which are un-
feined, vncorrupt, without simulatio, ad-
ulatio, collusion, hypocrisie, doublenes of
heart, or sinister external dealing in doc-
trine & doings of life & manners. Although
this vertue hath sometimes her imperfec-
tio, whē in the simple mind, without wis-
dome and knowledge, she (as ignorant)
doth, speaketh, and thinketh not alwaies
those things that are profitable for her,
neither for others. As the other simplici-
tie ioynd with wisdom and true know-
ledge, worketh euermore that which nei-
ther can nor may rebound to the iniurie
or deceite of herselfe, neither to the iniu-
rie

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rie or deceit of any others, so as the neyther will deceiue others, nor be deceiued her selfe in any thing, but (keeping the race of integritie, and method of perfection.) It is taken in most places of the Scripture for the true and perfect affection of the minde, and in nature for the true and vnfeyned godlinesse, which is both pleasing vnto God, and profitable vnto man. Thus, as S. Hierom saith, *Super Oseam*, Prudence without simplicitie, is but meere malice, and simplicitie without reason or wisdom is but meere foolishnesse.

Testimonies.

Thinke reuerently of the Lord, and seeke him in simplicitie of hart. *Wisdom. 1. cap. 1. vers.*

The testimonie of the Lord is pure, giuing light to the simple. *Psal. 19, 7.*

The Lord taketh vp the simple out of the dust, and lifteth the poore out of the myre. *Psal. 113, 6.*

The Lorde preserueth the simple (saith Dauid) I was in misery and hee helped me. *Psal. 116, 6.*

The simple shal possesse and dwell in

in the lande. *Prov.* 2, 21.

Hee that walketh simply, walketh surely. *Prov.* 10, 2.

The simplicitie of the iuste shall direct them in the right way. *Prov.* 11, 3.

The iust which walketh in his simplicitie, shall leaue a blessed posteritie of children after him. *Prov.* 20, 7.

Be ye wise as Serpents, and simple as Dooes. *Matth.* 10, 16.

I woulde haue you wise vnto that which is good, and simple concerning euill. *Rom.* 16, 19.

He that giueth let him giue in simplicitie, that is to say, in true and simple zeale to do well towards all men, not seeking any curiositie, or vsing captiousnes. *Rom.* 12, 8.

Be as the simple children of God, and vnreprovable amongst the euill and wicked generation. *Phil.* 2, 15.

Thou shalt be simple if thou intangle not thy selfe vnto the worlde, but wringe thy selfe out of the wretched familiaritie thereof: For in wringing thy selfe from the world thou art simple: but by intangling thy selfe to the

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world, thou art double. *Augustinus
super Iohan, hom. 2.*

Examples.

*The Almighty and ever living God,
gave a law vnto the Israelites, which was
this, Thou shalt not sowe thy vineyard
with diuers kinds of seedes least thou
defile the increase of thy seede sowed,
and the fruit of thy vineyarde. i. walke
in simplicitie and be not curious of newe
inuenions. Deut, 22, 9.*

*The same everlasting lawe giuer, for-
bad the Israelites also, Neither to plowe
with an oxe and an asse together: Nei-
ther the garment of linnen & wollen
to be worne together, simply meaning
by these two similitudes, that a two folde
manner of dealing (which wee call double
dealing viz. under the cloke of simplicitie
to weare the coate of subtiltie, and under
the visor of hypocrisie to beare a hatefull
heart towards the simple and harmlesse)
should not bee vsed amongst those which
professe God and his worde. Deut. 22, 11.
For amongst the ungodly, Simulata San-
ctas duplex iniquitas.*

*All the Patriarkes and Prophetes of
God*

God were men simply thinking, speaking, doing and performing, beleeuing, and liuing according as the Lordes will was, to haue done vnto them and by them as the instruments of his euerlasting grace and mercies. Theyr memorie bee blessed. Ecclus. 44. 45. 46. 47. 48 & 49. chapt.

Job is commended vnto vs to haue liued alwaies iust and simple in the sight of the Lorde .i. iust by warinesse of wisdom, & simple by innocencie of meekenes: Simple because he neuer desired to hurte any, but rather to profite all men, Iust because he would not suffer himselfe to bee deceiued by any. Iob cap. 1. Beda de templo Salomonis lib. 1.

Our Lorde and Saniour Iesus Christ the sole and singular paterne of godly simplicitie, came simply into this world, borne in a barme or stable. Matt'a. 2, 11. simply in nature, was obedient to his parents. Luke 2, 51. simply taught, and simply liued according to his teaching. Isay 42, 1. Matt. 12, 18, 19, 20. In whose mouth there was no guile, in whose hart no deceit, neither in any externall doinges any harme. Isay 53, 9. Marke 5, 36.

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The same our sauour Christ did chuse vnto him for his Disciples and Apostles Peter, Andrew, Iames and Iohn, with others, euen very simple fisher men. Math. 4, 18, 21. Marc. 1, 16, 19. Luke 5, 3, 10. Iohn 1, 40, 41, 43.

To whom (he bidding them follow him) said, I will make you fishers of men, Matth. 4, 19. And sending his Disciples forth to preach, he said, Behold I sende you as sheep among wolues, be therefore wise as serpentes, and simple as dooies. Matth. 10, 16.

The holy Apostle S. Paule writing to the Romanes, Willed them to marke those diligently, which were cause of diuision and offence: such as serued not the Lorde, but their owne bellie, and with faire & flattering speach de-ceiued the harts of the simple. Rom, 16, 18.

The same Apostle writing to the Corinthians said, He feared least as the serpent by subtilty beguiled Eue, so the Corinthiāns minds should be corrupt from the simplicitie which is in Christ. 2. Cor. 11, 3.

And

And he speaking of himself unto them saith, Our reioycing is this, the testimonie of our conscience, that in simplicitie and godly purenes, & not in fleshly wisdom, but by the grace of God wee haue had our conuersation in the worlde, and most of all to you wardes. 2. Cor. 1, 12.

S. Hierome writing, De Sapientia Serpentina & simplicitate Colubina, hath these words thus Englished, Use the simplicity of a Doone, that thou do not deceiue or insure any man, & haue the wisdom of a Serpent that thou be not supplanted in other mens snares: For otherwise in respect of offence it differeth very little, but thou shalt either deceiue or be deceiued, Hieron. ad Rusticum Mone.

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Sinceritie.



Sinceritie is defined and bre^{ve} Definition.
derstood to be that most excellent vertue Truth, the very bright beame of that
D 4 shining

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shining sunne, which reuealeth the puritie of God and his worde, and discouereth the falsheood of the deuill and his workes: By which touchstone pure golde is tried from very drosse, by which samme the pure wheate of the Gospell of Christ Iesus is sifted frō the chaffe of mens dreaumes, and inuentions of unwritten verities, and by which searse the sweete sauorie Cinnamon of saluation in Christ his death and merites is seperated frō the bitter bakke of mens merites and workes, maintained by the peruerse Papistes and their blasphemous doctrine against the holy ghost. Who is therefore called The spirite of truth. Iohn 14. 17. because he is true and sincere, that is agreeable vnto the will of God, and the explainer of the same vnto the elect of God: enclining the hearts of the true beleeuers to assent and consent vnto the sincere doctrine of God, thereby to worship the true God, to honour and obey the superiour powers in all truth & sinceritie, to profess with the heart, confess with the tongue, and practize in life and maners true meaning with true dealing towards all men, without simulation, craft,

fraude, guile, hypocrisie, and such
other like : wherof it is, that Christ the
sonne of God and truth it selfe. Iohn 14,
6. saith . A good tree can not bring
forth euill fruit, nor an euil tree good
fruit. Matth. 7, 16, 18. Neither do men
gather grapes of thornes, nor figs of
thistles. 19. Neither (as S. Iames saith)
cap 3, 12. Can the figtree bring forth
olives, nor a vine figs . So an vpright
sincere and sound heart, thinketh not one
thing & speaketh an other, neither spea-
keth any thing which he doeth not, but
thinketh, speaketh, & doeth alwaies and
in all things truly and sincerely, as there-
in governed by the holy ghost . Who
dwelleth with Christes elect and shall
be with them, Iohn 14, 17. That the
name of the true & euerliuing God may
in truth be glorified, that the true church
of God may be amplified and edified, and
the synagoges of Sathan dammished and
condemned with the deuill and his An-
gels . And so the true consolations of
Christ here in our consciences during
this life settled and established, wee may
(triumphing with Christ the true con-
querour

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querour ouer sinne, death, sathan & hell)
enioy with him eternall ioy & saluation,
and rest with him in the sincere seate of
celestiall glorie.

Testimonies.

The Lord God of Israel saide vnto
them, if you serue the Lord your God
with all your heart, and with all your
soule, I will giue raine vnto your land
in due time, the first raine and the la-
ter, that thou mayest gather in thy
wheat, thy wine, & thy oile. *Deut. 11, 14.*

But the worde is very neere vnto
thee, euen in thy mouth and in thine
hart for to do it. *Deut. 30, 14.*

Man liueth not by bread onely, but
by euery word which proceedeth out
of the mouth of God. *Deut. 8, 3.*

Serue the Lorde in truth with all
your hearts, and consider how great
things he hath done for you. *1 Sam. 12, 24.*

Truth shal bud out of the earth, &
rightuousnes shall looke downe from
heauen. *Psal. 86, 11.*

A true weight and ballance are of
the Lorde: all the weights of the bag
are

are his worke. *Prov.* 16, 16.

A king that iudgeth the poore in trueth, his throne shall be established for euer. *Prov.* 29, 14.

Grace and truth came by Iesus Christ. *Iohn* 1, 17.

But when the comforter shal come, whom I will sende vnto you from the father, euen the spirite of truth, which proceedeth of the father, he shal testifie of mee. *Iohn* 15, 26.

The spirite of truth shall bring you into all truth. *Iohn* 16, 13.

If you remaine in the truth of my words, you are my disciples rightly, & my truth shall deliuer you. *Iohn* 8, 32.

Laying aside all leasings, let euery one of you speake the truth vnto his neighbour. *Ephes* 4, 25.

That ye may be blamelesse & pure, & the sonnes of God without rebuke in the middes of a naughty and crooked generatiō, among whom ye shine as lights in the world. *Phil.* 2, 15.

Furthermore brethren whatsoeuer things are true, whatsoeuer things are honest, whatsoeuer thinges are iuste, what-

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whatsoever things are pure, whatsoever things pertaine to loue, whatsoever things are of good report, if there be any vertue. or if there be any praise thinke of these things. *Phil. 4. 8.*

Wee can doo nothing against the trueth, but for the trueth. *2. Cor. 13. 8.*

Take no heede to Iewish fables and commandements of men, that turne from the trueth. *2. Titus 14.*

We are of God, hee that knoweth God heareth vs, he that is not of God heareth vs not: Hereby know we the spirit of the truth and the spirite of error. *1. Iohn 4. 6.*

Examples.

The God of trueth was knowne to be the true God onely, which detecteth all falsehood by denouncing his iudgment and iustice vpon our first parents, and to the Serpent their seducer. Gen. 3, 14, 16, 17.

The seruant of Abraham said, Blessed be the God of my maister Abraham, which hath not withdrawn his mercy & truth from my maister, when I was in the way the Lord brought me to my maisters brothers house. Gen. 24, 27.

Iacob

Iacob said: sincerely acknowledging the truth of Gods fauour towards him found) I will make an altar to the Lord, because he hath heard me in the day of my trouble, & hath bene a companion of my iourney. Gen. 35, 1.

Ioseph as he serued his maister in all truth and sinceritie, & as he truly discus- sed and explained Pharaos dreames: So feruently louing the truth, he suspected his brethren when they came to buy corne in Egypt to be but spies, therefore he put them all in ward till the triall thereof was true- ly knowne. Gen. 42, 20.

The God of truth turned first Moyles rod into a serpent, & the serpent into a rod againe, the more to magnifie the truth of of his name, that Moyles might iustifie the same to the incredulous people. Exod. 4, 3, 4.

God promised to the Israelites, that he would not leane them without a true pro- phet. Deut. 18, 15.

*The spies lodged in Rahabs house at the siege of Hiericho dealt truly and sin- cerelie with her according to their pro- mise, for that she truly saued them from
the*

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the pursuers. Iosua 2, 18.

The Prophete Samuel beloued of the Lord, it is writtē of him that for his truth & sinceritie he was approued of the Lord, he ordeined kings & annointed princes, & was found true and faithfull in his wordes and visions. 1. Sam. 10, 1. & 16, 13.

Dauid the princely prophet of God, protested, that as the Lord is truely louing vnto Israel, euē to such as are of a pure hart. Psal 73, 1. So he praied the Lord to teach him his way, and he would walke in his truth. Psa. 86, 11. Affirming also he found from Ged, There is sprung vp a light for the rightuous, and ioyful gladnes for such as be true harted. Psal. 97, 11.

Daniel had the spirit of truth and sinceritie with him inspired from God, when (all the wisemen of Babylon should haue beene slaine by king Nabuchadonozor) he exhorted his sociates to seeke for mercie of the Lord God: who reuealing a vision vnto Daniel in the night, by this auertisement of Daniel, the king spared to execute his determined iudgement vpon the said wise men, Daniel cap. 2.

So truely and sincerely did he persist in disprouing t hose false gods Bel and the Dragon, and in worshipping the true and euer lining God, mangre the malice of the malignant enemies of the truth. Dan. 14.

Bildad the Shuite one of Iobs three great freends said vnto him, If thou bee pure and vpright then surely God wil awake vp vnto thee, and he will make the habitation of thy rightuousnesse prosperous, & though thy beginning be small yet thy latter end shal greatly increase. Iob 8,6,7. which came truely to passe, as in cap. 42,82.

All the Patriarkes and Prophets were men of sincere life & conuersation before God and man, practizing that Which they preached to the glory of God, and saluation of their owne and infinit other soules. Ecclus. 44,45,46,47,48,49.

Christ Iesus our Lord and Saviour, is that shining Sunne of sinceritie .i. the light of the world, and the true light which lighteneth euery man. Iohn 1, 14. Yea whom the worlde knewe not who came amongst his owne, yet his owne receiued him not. Iohn 1,9,10,11.

And

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And yet as he truly saith, is the way, the truth, and the life. Iohn 14. Which (as S. Augustine in libro de Doctrina Catholica expoundeth) is the way not deceiuing, the truth not failing & the life not forsaking, the way by example, the trueth by promis, and the life by reward, &c.

When all the Disciples of Christ were all together of one mind, in one place praying, The holy ghost, the spirite of truth in likenes of clouen tongues descended vpon them, taught them, comforted them, and directed them in the truth. Acts 1, 2, cap.

S. Paule writing to Titus calleth himselfe an Apostle of Iesus Christ according to the faith of Gods elect, and the knowledge of the truth, which is according to goallines. 1. Titus 1.

And hee writing to Timothy saith, God will that men should be saved, & come to the knowledge of the truth, .i. of the true doctrine, of the true God, and of the mediator his sonne Iesus Christ. 1. Tim. 2.

S. Iohn the holy Apostle saith, Wee know that the sonne of God is come and

of Vertue. 105

and hath giuen vs a minde to knowe him that is true, & we are in him that is true that is in his sonne Iesus Christ, who is very God and eternall life. 1. Iohn 5, 20.

The same holy Apostle writing (by Reuelation of trueth) vnto the (churche of Philadelphos, bath these wordes: These things, saith he, that is holy and true which hath the keye of Dauid, which openeth and no man shutteth, & shutteth & no man openeth, I know thou hast a litle strength and haste kept my worde, and hast not denied my name: Beholde I come shortly, holde that thou hast that no man take away thy crowne. Reuel. 3, 7, 8, 11.

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Iustice.



Iustice is one of the foure most excellent vertues called cardinall vertues, without slowe, as from out of
¶ foure

Definition.

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four pure fountains al the other springs
of vertues, albeit these four called Car-
dinal vertues, namely, Justice, Prudence,
Temperance, and Fortitude, are so ter-
med of the Latin Etymologie Cardo,
which is in English y^e hindege of a doore:
for as the hindege doth carie the force of
the doore opening to and fro, and beares
the streesse of the same against all other
strength: so do these four vertues euery
one in his proprietie, carie, support, and
beare certaine other vertues, as it were
imposed vpon them, or rather depending
vpon their force and effect. As namely,
Cicero terming this Justice the first car-
dinal vertue, saith, *lib. 1. Offici.* That she
is a great brightnes & excellency, where-
of good men are so called, whose first of-
fice is to hurt no man, except he be first
prouoked by iniurie. Again, to vse
things common for common, & thirdly
private thinges as his owne. But more
truely & amplie in his 2. *Rhetor.* he saith,
Justice is an excellent qualitie of the
minde, to the profite of all men appliable,
rendring euery one their due title & right:
and hir parts are these, Religion, Pietie,
Gra

Gratitude, Challenge, of right & Equity,
 obseruation of Trueth in all thinges,
 before God and man, acceptable. *Cicero*
lib. 2. Rhetoricorum. Justice is that ver-
 tue which claimeth not any thing proper-
 ly pertaining vnto others, which giueth
 vnto euery one that which is his, which
 neglecteth her owne commoditie, equal-
 ly to profite others, and according to his
 will: the first point of iustice pertaineth
 vnto God, the second to our Prince and
 countrey, the third to our parents, & the
 fourth towards al men, *Ambr. in Officijs.*
 The Justice of the king is the peace of
 his people, the defence of his Countrey,
 the easie yoke of the people, the fortresse
 of the nation, the salue of sorowes, the
 the ioy of men, the bright cleaunesse of
 the ayre, the calmenesse of the sea, the
 plentifulnes of the land, the solace of the
 poore, the patrimonie of children, & vnto
 the king himselfe this iustice is the
 very hope of blessednesse to come. *Cypr.*
de 12. Abusionibus.

I am God all sufficient, walke be-
 fore me & be thou vpright. *Gen. 17, 1.*

Testimonies

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If a man do hurte field or vineyard, and put in his beast to feede in an other mans field. hee shall recompence of the best of his owne feeld, & of the best of his owne vineyard. *Exod. 22, 5.*

Other temporall and ciuill ordinances, touching iustice, iudgement & equitie to be administred in diuerse cases. *Cap eod. per totum.*

Thou shalt do thy neighbour no wrong. neither rob him: the workemans hire shall not abide with thee vntill the morning. *Leuit. 19, 13.*

Wrest not thou the law nor respect any person, &c. That which is iust and right shalt thou followe that thou maist liue. *Deut. 16, 19, 20.*

If one man sinne against an other the iudge shall iudge it: But if a man sinne against the Lord, who wil plead for him? 1. *Sam. 2, 25.*

The Lord executeth rightuousnes and iudgement: for all them that are oppressed with wrong *Psal. 103, 6.*

The Lord is our iudge, the Lorde is our law giuer, the Lord is our king he will saue vs. *Isay 34, 23.*

Righ.

Rightuous lippes are the delite of kings, and the king loueth him that speaketh right things. *Prou. 16, 13.*

Giue the king thy iudgements O God, and thy rightuousnes vnto the kings sonne. *Psal. 72, vers. 1.*

Rightuousnes and equitie is the habitation of thy seate, mercy and truth shall go before thy face. *Psal. 82, 15.*

If any man loue rightuousnes her labours are vertuous for she teacheth Sobernes, Prudence, Rightuousnes & Strength, which are the most profitable things that men can haue in this life. *Sapienc. 8, 7.*

The path of the rightuous shineth as the light that is brighter & brighter vnto the perfect day: but the way of the vngodly is as the darknes they know not where they fall. *Prou. 4.*

To do iustice & iudgement is more acceptable to the Lord, then sacrifice. *Prou. 21, 3.*

Who so followeth rightuousnesse and mercy shal find life, rightuousnes and glory. *ibidem 21.*

A rightuous man falling downe before

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fore the wicked, is like a troubled wel
and a corrupt spring. *Prov. 25, 26.*

Behold God will not cast away an
vpright man, neither will he take the
wicked by the hand. *Iob 8, 20.*

Except your rightuoufnes excede
the rightuoufnes of the Scribes and
Pharisees, yee shall not enter into the
kingdome of heauen. *Math. 5, 20.*

Blessed are they that hunger and
thirst after rightuoufnes, for they shal
be satisfied. *Math. 5 6.*

Blessed are they which suffer perfe-
cutiō for rightuoufnes sake, for theirs
is the kingdome of heauen. *ibid. 10.*

There ariseth light in darkenes to
those that are iust and vpright of hart.
Be ioyfull you iuste in the Lorde, and
with continual memory acknowledge
his holines. *Psal. 9, 6, 11, 12.*

If ye know that God is righteous,
know yee that he which doth rightu-
ously is borne of him. *1. Iohn 2, 29.*

Examples.

Iehouah the most high iust iudge and
euerlasting lawginer of iustice & equitie,
deliuered amongst others this lawe vnto
the

the Israelites, and so for their posteritie in all ages in these wordes, When thou comest to thy neighbors vineyard then thou maist eate grapes at thy pleasure as much as thou wilt, but thou shalt put none in thy vessell: meaning thereby to take so much as is given thee with good Will and no more. Deut. 23. 24.

Abraham being reputed iust by faith to whom it was accompted for rightuoufnes (when the Lorde was about to destroy all Sodome and Gomorrha) answered in fauour of the rightuous if any could bee found, Be it farre from thee to slay the rightuous with the wicked, and that the rightuous should be as the wicked be it farre fro thee, shall not the iudge of all the world do right? Gen. 18, 25.

Abraham desiring to seperate himself from Lot his nephew, gaue him chorse to take which parte he would, and so might the distribution be iustly dealt, that the elder should denide and the yoonger chuse. Gen 13. 9, 10.

Abraham was a paterne of Gods iustice. Isay. 41, 2.

When in iust reuenging the Israelites

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against the Midyanites, the 5. kings of Mydian & Baalam were slaine, the Lord commanded that the pray which was taken should bee iustly deuided among the souldiours which fought against the enemies, euery man part and portion like to his contentment. Numb. 31, 26, 27.

Moyse in his song concerning Gods benefits towards his people, said, Perfect is the worke of the mighty God, for all his waies are iudgement, God is true and without wickednes iust and rightuous is he. Deut. 32, 4. This Moyse as he writte the ciuill lawes himselfe for the people. Exod. 24, 4. So did he indge controuersies betweene the Israelits from morning till euen, Exod. 18, 13. So did the Lorde enioyne him, to make Iudges and officers in all the cities, to iudge the people with rightuous iudgment, Deut. 16, 19.

Concerning the iudges euery one by name whose heart went not a whoring, nor departed from the Lord, their memory be blessed. Lib. Iudicum conternig 21. cap.

Samuel the beloved of the Lord ordeined kings, annointed princes by the law of the
the

the Lord, iudged the congregatiō, & tooke nothing of any man, neither could any man accuse him. 1. Sam. 10, 1, 16, 13, 12, 3.

Dauid the princely prophet of God had the promised covenant of the Lorde made vnto him as to his chosen, saying: Hee would stablish his seed and set vp his throne for euer. Psalm. 89, 4. Also his seat should be like the sunne before him, ibid. 35. And he executed iudgement vnto all his people. 2. Sam. 8, 15.

Dauid would not receiue the altar of Arenna the Iebusite, vnesse he had first rendred vnto him a iust rewarde for the same. 2. Kings. 14.

The woman of Tekoa comming before Dauid, acknowledged his authoritie to be of God, in hearing and redressing causes vprightly, said, for my Lord the king is euen as an Angell of God, in hearing of good and bad. 2. Sam. 14, 17.

Salomon was a paterne of Gods iustice and indgement vprightly ministred betweene the two harlots, where the impudencie of the trespasser had ouerthrowne the iust cause of the innocent, if God had not given him a righteous indgement, &

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true understanding withall for the best.

1. Kings 3, 24, 25, 26, 27.

King Iehosophat as hee set iudges in euery citie of his lande of Iuda, so he said to them, Take heed what ye do, for yee execute not the iudgementes of man, but of the Lord, & he will be with you in the cause and iudgement. 2. Chron. 16 6, 7.

Iob said of himselfe truly touching his authoritie, iustice and equitie, thus: I put on iustice & it couered me, my iudgemēt was a robe & a crowne. Iob 29, 14.

Artaxerxes king of Persia, enioyned Esdras the scribe and reader of the law of God, to ordeine iudges and gouernours to iudge in all Siria and Phenice, all those which were well instructed in the lawe of God, and to teach them which were not instructed, and ordeined foure kinds of punishments for transgressors, viz. death, other punishment, penaltie & banishment. 1. Esdras 8, 24, 25.

Afluerus executed iustice duely vpon wicked Aman, when he caused him to be hanged vpon the same gallowes that hee made to be set vp for that good Mardocheus

cheus most innocent. Ester. 7, 8.

The men which at the kings cōmandement put Daniell into the denne of lions to be by them deuoured, were themselves by Gods most rightuous iudgement torne in peeces of the Lions, when Daniel in the iustice of God was deliuered. Dan. 6. and 14.

Much like true iustice was shewed vpon the two false iudges, for accusing that godly and chaste Susanna. Dan. 13.

Antiochus also dying an horrible death, was in Gods iudgement for his crueltie well rewarded. 2. Macab. 9.

When Tobias heard the kidde bleate which was brought him, he willed them to looke that it was not stolen, because he said they ought not to eate of any stolen thing, or any stray, wherein he shewed a point of iustice and equitie. Tob. 2, 13.

Isayas the prophet speaking of Gods deuine might against his enimies, in deliuering his chosen Church from them, saith, He speaketh of rightuousnesse and is mightie to saue from his enimies, asking, who is he that commeth from Edom, with red garments from Bozra, and

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and why is his apparell redde? *There also answering, he saith, He hath trode the wine presse alone, and of all the people there was none with him. that is, hee hath troden downe his enemies alone, and his clothes is stained with the bloud of them, for the day of vengeance is in his heart. and the yeare of his redeemed is come. Isay 63. cap. vers. 1, 2, 3, 4, 5.*

The same prophete Isay describeth by the example of king Ezechias (a figure of Christs forepromised) the conditions of good kings, princes and officers. Isay cap. 32. per totum.

Jeremy the Prophet, foreprophecyng of Christ the king of all kinges to come of the loynes of Dauid after the flesh, saith, Behold the daies come, saith the Lord, that I will rayse vnto Dauid a righteous branch, and a king shal raigne and prosper, and shall execute iudgement and iustice in the earth. Ierem. 23. 3.

Micheas the Prophete complaining of the small number of the righteous vpon earth in the person thereof, saith, Woe is mee, for I am as the Sommer gatherings

rings & as the grapes of the viutage,
my soule desired the firste fruites.

Micha. 1, 1.

*Christ Iesus our Lord Sauour & one-
ly redsemer. The light of rightuoufnes
and Sunne of vnderstanding Wis. 1, 1.
Malach. 4, 2. The foreprophecied rod of
the stocke of Iesse, out of whose rootes a
grasse shall growe is not onely called the
roote of Dauid. Reuel. 22, 16. but also
the rightuous branche who shall growe vp
out of his place, and shall builde the tem-
ple of the Lorde. Zachar. 6, 12. by which
temple should be a river, vpon both sides
wherof should grow all fruitfull trees whose
leafe should not fade, nor fruit faile, whose
fruite should be meate, and whose leafe
should be medicine. Ezech. 47, 2. And this
our Sauour Christ is our rightuousnesse
before God, through grace & faith. Gen.
15, 6. Isay 45, 24. & 53, 11, 12. Ierem. 23,
6, and 33, 11, 16.*

*And he hath lesse vs this good lesson
for our instruction and imitation: Seeke
ye first the kingdome of God and his
rightuoufnes, & all things else shall be
giuen you. Matth. 6, 33.*

John

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John Baptist the preacher of righteousness and forerunner of Christ, threatened Gods iudgement vnto the nations to moue them to repentaunce. Matth. 3, 7, 10. to 13. And he baptising Christ, the same our Sauour, said vnto him, Let be now for thus it becommeth vs to fulfill all righteousness. Math. 3, 15.

S. Paule affirmeth, that the Corinthians were of the Lorde in Christ Iesus, who of God is made vnto vs wisdom, righteousness, sanctification & redemption. 1. Cor. 1, 30.

Also being made free by Christ from sinne, we are made the seruants of righteousness. Rom 6, 18.

S. Peter saith, Christ hath once suffered for sinnes the iust for the vniust, that he might bring vs to God. 1. Pet. 3, 18. And that righteousness shal dwell in the new heaués & earth. 2. Pet 1, 13.

S. James saith, the fruite of righteousness is sown in peace, of them that make peace. Iames 3, 18.

They that ouercome the beast, singe the songe of Moyses and of the Lambe, saying: great and marueylous, are thy works

workes Lord God almighty, iust and
true are thy waies king of Sainctes.
Reuel. 15. 3.

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Prudence.



Prudence or wisdom (as **Definition.**

S. Augustine saith lib. 1. de
lib. Arbitr.) is the know-
ledge directiue, both how to
chuse and atchieue those things that are
good, & how to eschew those things that
are euill Also this vertue Willdome (as
Aristotle li. 1. retori. defineth) is that ex-
cellent gift of y mind, which God giueth
man to prouide for those good graces,
which tende to felicitie in this life and for
euer: and also whereby we may preuent
those euils, tending to destruction in this
life and for euer. And Macrobius saith,
Willdome is a vertue directing al things
deuised in our minde, to be externally en-
terprised according to the rule of reason:
neither doth she any thing but that which
is

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is right, and worthy of praise : And unto
her (saith he) do these other vertues also
properly apperteyne, viz. Vnderstanding,
Circumspection, Providence, Docili-
tie and Warines. But the wisest of all
mortall men that euer was, callerh her,
The Scholemistris of the knowledge
of God, & the chuser out of his works,
Sap. 8. 4. Whose dwelling is in Iacob,
inheritance in Israel, & roote amōgst
the Lordes elect. *Ecclus. 24. 11.* She is a
Cedar in Libanus, a Cypres vpon the
mountaines of Hermon, a Rose plant
in Hierico. *ibid. 15, 16.* As the faire o-
liue tree in a pleasant felde, as a plane
tree by the water smelling like Cyne-
mon. *vers. 17.* As the terebinth haue I
stretched out my braunches, and my
brāches, are the branches of honor &
grace. 18. As the vine haue I brought
forth fruite of sweete fauour, and my
flowers are the fruite of honour and
riches. 19. I am the mother of beauti-
full loue, of feare, knowledge and ho-
ly hope, I giue eternall thinges to all
my children, to whom God hath com-
maunded, *vers. 20.* In me is all grace
of

of life and trueth, in me is all hope of
vertue. *verse 21.*

All wisedome commeth from the
Lorde God, & with him hath it bene
alwaies, and is with him from all
worlds. *Eccclus. 1.* *Testimonies.*

The Lord hath made all things, &
giuen wisedome to such as feare God.
Eccclus. 43, 33.

Who hath put wisedome in the
reynes. or who hath giuen the heart
vnderstanding? *Iob. 33, 38.*

The beginning of wisedome is the
feare of the Lorde, a good vnderstan-
ding haue all they that do thereafter,
the praise of it endureth for euer. *Psa.*
111, verse 10.

Great is our Lord, and great is his
power, yea his wisedome is infinite.
Psal. 147, 5.

Learne where is wisedome, where is
strength, where is vnderstanding: that
thou mayest know also from whence
commeth long continuance and life,
and where the light of the eyes is and
peace. *Baruck. 3, 14.*



The

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The multitude of the wise is the preservation of the world, and a wise king is the stay of his people. *Wisd. 6, 24.*

Be wise now therefore ye kings, be learned ye iudges of the earth. *Psf. 2, 10*

A wise sonne maketh a glad father, but a foolish sonne is an heauinesse to his mother. *Prou. 10, 1.*

A wise woman buildeth her house, but the foolish destroyeth it with her owne hands. *Prou. 14, 1.*

How much better is it to get wisdom then golde? and to get vnderstanding is more to bee desired then siluer. *Prou. 16, 16.*

The wise in hart shal be called prudent, and the sweetnes of the lips shal increase doctrine. *ibid. 21.*

A wise man goeth vp into the citie of the mighty, and casteth downe the strength of the confidence thereof. *Prou. 21, 22.*

If a wise man contend with a foolish mā, whether he be angry or laugh there is no rest. *29, 9.*

The wise mans eies are in his head: But the foole walketh in darknesse. *Eccl. 2, 14.*

Who

Who is as the wiseman? and who knoweth the interpretation? the wisdom of a man doth make his face to shine, and the strength of his face shall be changed. *Eccl. 8, 1.*

Better is wisdom then strength, yet the wisdom of the poore is despised and his words are not heard, *Ecclesiastes. 9, 16.*

Wisdom can not enter into a wicked heart, nor dwell in the body that is subiect vnto sinne, *Sap. 1, 4.*

Wisdom is the gray haire, and an vndefiled life is the old age. *Sap. 4, 9.*

God loueth none if hee dwell not with wisdom, for this is more beautifull then the sunne, and being compared aboue all the course of the stars, is found more ancient then them all, for out of the light of the day approacheth the darke some night, but malice shall not ouercome wisdom. *Sap. 7, 28, 29, 30.*

Though a man be neuer so perfect amongst the sons of men, yet if the wisdom of God be not with him, he shall be nothing regarded. *Sap. 9, 6.*

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Who can know thy counsell except thou giue him wisdome, and sende thy holy spirite from aboue: for so the waies of them which are vpon earth are reformed, and men are taught the things that are pleasant vnto thee, & are preserued through wisdome.

ibidem 17, 18.

Blessed is the man that dothe meditate honest things by wisdome, and exerciseth himselfe in iustice, and hee that reasoneth of holy things by his vnderstanding, *Ecclus.* 15, 21.

The wisdome of a learned man cometh by vsing well his vacant time, and he that ceaseth frō his owne matters and labour may come by wisdome. *Ecclus.* 38, 24.

Examples.

Almighty God in his wisdome created all thinges in heauen aboue, in the earth beneath, and in the sea under the earth. Gen. 1. per totam. Psal. 104, ve. 24. And he is the leader vnto wisdome & the director of the wise. Sap. 7, 15.

Abraham wisely seperated himselfe from Loth, least their shepheards should be

beat discord amongst themselves. Gen.
13.1,2,3.

He distributed wisely unto his childrē
their portions in his life time, least after
his death they should bee at variance a-
mongst themselves. Gen. 25,5,8.

Ioseph by his wisdom got him great
fauour of king Pharao, That hee made
him Lorde of his house, & ruler of his
people, so as he enformed his Princes af-
ter the Lordes will and taught his Sena-
tours wisdom. Gen. 39,2. Pl. 105,22.

Moyles with great wisdom gouerned
the people of Israel, and made both ciuill
and temporal lawes for the better & more
happie estate of them, according to the
will of God. Exo. 24,9,13. Leu. 19. Deu. 5.

He gaue the people charge to keepe the
lawes of God, telling them that in perfor-
ming them consisteth mans wisdom,
and that such a people is wise and of
vnderstanding, and a greate nation.
Deut. 4,6.

Iosuah wisely exhorted the people not
to ioyne themselves to the Gētils nor once
name their idols: with promises if they
feared God, and threatnings if they for-
sooke

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sooke him. Iosuah 23, 2, 7. 14, 15.

Dauid the princely prophet of God endowed with the spirite of wisdom in all his workes, with his whole hart honoured the most high God, made psalmes of praise & praise, ordeyned singers in the temple, and governed his people wisely both in peace and warres, receiuing the covenant of the kingdome and the throne of glory in Israel. 1. Chro. 16, 4. Ecclus. 47, 7, 8, 9, 10

Salomon the sonne of Dauid king of Israel excelled in wisdom al kings before him and after him, he was incomperable for peace, prosperitie and riches, & he was meruailed at of all countries for his wise songes, proverbes, similitudes and interpretations. 1. King. 4, 21, 24, 29, 30, 31, 32.

All the Prophets were chosen instruments of the Lords wisdom, pronouncing the same as the spirite of God gaue them understanding. Amongst whom Daniell was specially endowed with the spirite of diuination and interpretations of great mysteries. Daniel 4, 29

Hosea the prophet of God sheweth how the wisdom of God is reueyled unto man, for his conuersion from sinne to grace by

ex. 17. 18.

example of Ephraim: who said, I am like a greene figtree, vpon me is the fruite sonnd. Who is wise & he shall vnderstand these thinges, and prudent, and he shall know them. cap. 14, 6, 10.

Ioel the prophet speaking of the Wisdome of Gods spirite, promised vnto the faithfull in the later age, saith, your sons and your daughters shall prophesie, your old men shall dreame dreames, and your young men shall see visions. Ioel 2. cap. vers. 28.

Esdra the sacred scribe and interpreter of the lawe of God was endewed with the spirite of Gods Wisdome, mentioning how God foresaw all things in his secrete counsell, and is author of them, and hauing created them for his children, promiseth felicitie of the later age. 2. Esdr. 6.

Iob endewed with the spirite of Gods wisdome, sheweth that his wisdome is vnsearchable, read at the whole 28. chapter of the booke of Iob.

Iesus the sonne of Syrach greatly commending the fruite he reaped of wisdome. truly said, I am awaked vp last of all

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as one that gathereth after them in the vintage. In the blessing of the Lorde am I increased & haue filled my wine presses like a grape gatherer, Eccclus. 33, 15.

He prayed for wisdom before the temple and sought after her in farre countries, and she was as a grape that waxeth ripe out of the flowre. 51, 14.

Reade of the wisemans wisdom, and the preferment thereof aboue all things. Sap. 7, chap. per totum.

Christ Iesus our Lorde and Sauour, as he is the true wisdom of God. Matth. 23, 34. and in him are hidden all the treasures of wisdom & knowledge. Coloss. 2, 3.

So hath hee promised, To giue the faithfull such wisdom as all their aduersaries shall not be able to resist. Luke 21, 15.

Read S. Paule writing of the wisdom of the flesh how he discōmendeth the same, Rom. 8, 7. He will haue vs walke wisely, redeeming time, because the daies are euill. Ephes. 5, 15.

S. Iames would haue him that is wise shew

shew by good conuersation his works
in meekenes of wisdom. James 3, 13.

The xxxi. Plant.

Temperance.



Temperance, the third ver. Definition.

the cardinall, is the chiefe
moderator and gouernour of
the motions of the inwarde
man, and also of the externall members
of the outward man, to refraine not one-
ly from wicked and peruerse desires, but
also from the concupiscence of the eyes,
immoderate vse of the tongue, vicious
enormities of the bodie, and euery other
the members thereof, keeping the happy
and golden meane in all thinges, abhor-
ring excesse, riot and intemperance of
meate, drinke, cloth, and such like: whose
parts are bashfulnes, honesty, chastity,
shamefastnes, continencie, humilitie,
courtesie or clemencie, modestie, good
order, frugalitie, & moderatiō: as Tho-
mas of Aquina that excellent learned
doctor doth define them, properly apper-
teyning

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teyning vnto Temperance: whose properties at large I haue placed in the next page in steed of testimonies, bicause the knowledge of them is singular, and the effect of them no lesse worthe to be imitated, as well of high as lowe estate, riche as poore, olde and yong, for these our daies, and to our posteritie, to the glorie of God, & for the spirituall comfort, & corporall comoditie of the elect of God.

The testimonies of the parts of Temperance.

Testimonies.

Bashfulnesse is that part of Temperance which blushing at the indecent speach of the tongue, or fearing that which is indecent, refraineth her affections therefrom.

Honestie is that part, whereby any person embracing moderation, and discipline, doth exercise the same in obseruing person, place, and time.

Chastitie deliteth her selfe in that integritie & vnspotted part of Temperance, that as she herselfe keepeth her boundes, so will shee by her examples mooue others to obserue the law
of

of God and of nature.

Continencie, refraineth the motion of the will stirred vp by the assault of the passion, that although a man suffer immoderate lusts, yet his wil is not subdued or vanquished by euill.

Humilitie refraineth the motion of vaine hope, and wilfull boldnesse,

Curtesie or Clemencie, refraineth desire of reuenge in anger or iniurie offered or done.

Modestie brideleth the motions of the minde within, and also the deedes of the outward man.

Good order consisteth in knowing what to do, and what not to do, and herein to continue firmly.

Frugalitie is in keeping a meane touching expences, gifts or beneficencie, that she may do that which sufficeth, and not to ouerdo beyond measure.

Moderation in so vsing the same benefits, which God and nature hath giuen vs, that they may profite vs in vse of them, & others in bestowing them.

The beginning of mans life was onely Examples.

con-

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contented with bread, water, and apparell,
and a cōuenient shade to cōuer his naked-
nesse. Eccl. 29.

When Dauid had desired water out of
the well of Bethleem, to be brought him
(tempering his affections with rare mode-
ration) he would not drinke thereof after-
wardes, because he had before too much
greedily desired the same. 2. Reg. 23.

Heliass being by the Angel refreshed
with barley, bread, & Water, walked with
the strength of that bread and water for-
tie daies, and fortie nightes, vnto the
mount Oreb. 3. Reg. 19. &c.

Read of the temperance and modera-
tion of punishmēt which God had towards
the wicked king Achab, because he repen-
ted in sackcloth, tempering his ire (for
killing of Naboth) afterwards sorrowing
for the same. 3. Reg. 21.

The author of the booke of Machabees
saith, as it is hurtfull to drinke wine alone,
and then againe water and as wine tempe-
red with water is pleasant, so the setting
out of the matter delighteth the eares of
them that heare a story. 2. Mach. 15. 40.

Our saviour Christ Iesus so tempered
affections

fections of the bodie in himself, that he refrained from foode in the desert of Iudza 40. daies and 40. nights, as a meete example of temperance, for those which either fast with a defiled mind, or altogether defile temperance in diet. Matt. 4. Luke 4.

Our Sauiour Christ bearing further more witnes of himself, said: Iohn Baptist came neither eating bread, nor drinking wine, & you say, he hath a diuell. Luk. 7.

S Iohn Baptist refrained frō delicate fare, and only contented himselfe with locusts & wilde honie in the desert. Mat. 3.

S. Paule disputed of temperance before Felix. Actes 24, 26.

S. Paul would haue Timothy not to be too sparing in drinking water any longer, but to vse a litle wine for his stomack sake, and for his infirmitie. 1. Tim. 5, 23.

The xxxii. Plant.

Fortitude.



Fortitude the fourth and last Definition.
cardinall vertue (as it were
quadrangle wise, planted e-
uery one in his seueral place
enui.

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enuironing this Vineyarde hath his definition as deriued of the Latine worde Fortis, which is, strong, and the proper Etymologie of this worde Fortitude, is as much to say, as strength, force, and mightie courage of the minde, in withstanding euill, in defending good, and in valiant aduenturing against the troublesome threathnings of the worlde, the deuill sinne and hell, with firme trust and confidence in God, which in respect of godly life and true vertue in this life, utterly abhorreth and strueth to vanquish all wicked pleasures, vice, honours, riches, enuie and ignominy, death & destruction, to sauegard and fortifie her selfe with such heauenly vertues, that she may liue for euer. And vnto this Fortitude doth Cicero ascribe these vertues properly appertaining, namely Faith or Confidence, Paciece, mighty Courage, Magnificency, Constâcie, & Perseuerance. And this is also allowable with God and man, alwaies in triall of a right and iuste cause, in defending the truth, and depelling or depressing the vnrigh- tuous, false and sinister quarels of the wicked,

wicked, peruerse, and malignant members of Satan.

The eies of the Lord do behold all the whole earth, and do giue strength & courage vnto those which belecue in him with a perfect heart. *Paral. 16.*

Testimonies.

Because thou, oh Lord, art become strength vnto the poore, a defence for the needie in tribulation, a hope in their miserie, and a shade from the heate. *Esay 25.*

Be not afraide (saith the Lord) because I haue redeemed thee, & called thee after my name, thou art mine. When thou shalt passe by the waters, I will be with thee, when thou walkest in the fire, thou shalt not burne, and the flame shall not be seene in thee, because I am thy Lorde God, thy holy one of Israel, thy Sauour, &c. *Esay 43.*

The Lord is my fortitude, and my hope. *Exod. 15.*

The Lord shall take his Ielosie for armour, and shall arme the creatures to be reuenged of the enemies, he shall put on rightuousnes for a brest plate, and

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and take true iudgement in steede of an helmet : he will take holinesse for an inuincible sheeld, hee will sharpen his feare wrath for a sworde, and the world shall fight with him against the vnwise. *Sapienc. 5, 17, 18, 19, 20, 21.*

In the feare of the Lorde is confidence of Fortitude. *Prou. 1.*

The way of the Lorde is the Fortitude of the simple. *Prou. 10.*

The name of the Lorde is a strong defence, vnto this fleeth the righteous, and shall be saued. *Prou. 18.*

The fortitude of yong men is their reioysing in the Lord. *Prou. 20.*

The vngodly fleeth when no man pursueth him: but the iust person as a Lyon trusting in the Lord, shall be safe from feare. *Prou. 28.*

My sonne when thou comest vnto the seruice of God, stande faste in righteousness and feare, and prepare thy soule vnto temptations. *Ecclus. 2.*

Stand fast in the sure vnderstanding and in the way and knowledge of the Lorde, and haue but one maner of worde, and followe the worde of peace

peace and rightuouſnes. *Ecclus. 5, 10.*

Bee not wearie to behaue your ſelues valiantly with the Lorde, that he may alſo confirme you: cleaue vnto him, for the Lorde almighty is but one God, and without him there is none other Sauour. *Ecclus. 24, 27.*

If God bee with vs, who ſhall be againſt vs. *Rom. 8.*

I write vnto you babes bicauſe you haue knowne the father, I haue written vnto you fathers bicauſe ye haue knowne him, that is from the beginning I write vnto you yoong men, bicauſe yee are ſtrong and the worde of God abideth in you, and yee haue overcome the wicked. *1. Iohn 2, 14.*

Moyſes boldely and conſtantly ſtood before Pharao, rebuking him, bicauſe he would not let go the people of Iſraell. *Exod. 4.*

Examples.

He alſo ſaid to Iofue which ſhould ſucceede him: Bee of good comforte. and take good courage vnto thee, for thou ſhalt bring in this people vnder thy correction. *Deut. 31.*

R

Iofua

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Iosua himselfe with valiant courage (in the seruice of God enioyned him) so constantly behaued himselfe, that he said vnto those princes about him, go your waies, and set your feet vpon the neckes of those fine kings that withstande the will of the most highest. Iosua 10.

Gideon extolling the fortitude of Ephraims acte when he fought against the Medianites, called the gleanings of grapes of Ephraim, better then the vintage of Abiezer. Iudges 8, 2.

Sampson going with his father and mother downe to Tymnath, and comming to the vineyardes there, when the young Lion roared vpon him, he with the spirite of fortitude in the Lorde valiantly tare him in peeces as one shoulde haue rent a kidde and had nothing in his hand, neither tolde he his father nor his mother what he had done. Iudges 14.

The renowned king Dauid so excelled in fortitude and valiancie of minde and bodie, that he playde with lions as with kiddes. & with beares as with lambs. 1. Sam. 17. He slewe the great Gyant Goliath that mighty warriour, hee had the
honour

honour and praise of ten thousand slaine by him. 1.Sam. 18. He destroyed the enemies on every side, and rooted out the Philistians his aduersaries, and brake their horne in sunder. 2.Sam. 57.

He also before his death called his sonne Salomon vnto him, and telling him. I go the way of al the earth Be thou strong (saith he) and shewe thy selfe a man and take heed vnto thy charge which the Lord God hath called thee vnto, to walke in his waies, keepe his statutes, do his commaundements, and execute his iudgements and testimonies, that thou mayest prosper in all things whereunto thou turnest thee.

1.Kinges 2,3.

The prophete Isay speaking of the deliuerance of Gods church by the invincible captaine Christ Iesus in the later age, saith, Euery battell of the warriour is with noyse & tumbling the garments in bloud, but this shall bee with burning and deuouring fire. For vnto vs a childe is borne, and vnto vs a Sonne is giuen, and the gouernment is vpon his shoulder, he shall call his name wonderfull

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*Counſelar the mightie God, the ever-
laſting father the prince of peace. Iſay. 9,
5, 6.*

*By the example of the deſtruction of
Babylon, and the deliuerance of the Lords
Iſrael then in captiuitie, when Ieremy
propheciéd and encouraged the Lordes
warriors, To put themſelues in aray
againſt Babel round about all them
which bended the bowe, ſhoote at hir
ſpare no arrowes &c. Iere. 50. So ſhall
the Lords encourage his faithfull ones
throughout the worlde in the later age
againſt the enimies of him and his truth,
ſo as it ſhall be ſaid, How is the hamer
of the whole world deſtroyed & bro-
ken? Ieremy 50, 23.*

*Gog and Magog ſpronge of the race
of Iapheth. Genes. 10. 2. and entitu-
led by the prophete Ezechiel by the name
and ſtrength of all nations enimies to
the Goſpell in the later age, ſhall bende
all their horſes, horſemen, men in
armes, their armour & forces againſt
Gods people: but after many dayes
they ſhall be viſited, the Lorde will
call for a ſworde againſt the enimies,
the*

the Lord will plead against them with pestilence and bloud, and shall rayne vpon those mighty bands a fore raine haylestone, fire, and brimstone. Ezechiel 38, 8. 21, & 22.

The foure beastes viz. First a Lyon, 2. a Beare, 3. a Leopard, and the 4. differing from the other beasts, which were the Assirian, Persian, Macedonian, & Romanic empires, which should be of great force and strength in the world, and specially the fourth beast should make batrel against the Saints & preuayle against them vntill the ancient of daies (that is Christ the sonne of God and second person in trinitie, who by the preaching of the gospell gaue vnto his elect seruants and soldiors some rest, & so obtained for them a famous name in the worlde, & to be called the Church of God and the kingdome of Christ. Daniel 7. 4, 5, 6, 7, 22.

Iudas Macabeus the first of that name a most inuincible and valorous warrior, who said, It is an easie thing for many to be shut vp in the handes of a fewe, and there is no difference before the God of heauen to deliuer by a great

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multitude or a small companie. Also
that the victory of the battell standeth
not in the multitude of the hoast but
in the strength from heauen. 1. Mac.
3, 18, 19. fought against Lyfias and was
like a lyon and lyons whelps roaring after
there pray. 1. Mac. 3, 4. put Gorgias and
his hoast to flight. 1. Mac. 4, 28. and van-
quished the Heathen that wente about to
destroy Israel. 1. Mac. 5, 3.

When Nicanor the captaine of De-
metrius came with his huge hoste of eni-
mies against Iudas Macabeus, Hee and
his people the Iewes praying to God with
their hearts, fought so fearcely with their
handes that Nicanor being slaine their
enimies were vanquished, and so they ob-
tained a great & honorable victorie over
their enimies. 2. Mach. 15, 27, 28, 29.

Our Saviour Christ Iesus, that forte
inuincible of perfect fortitude, both with-
stood the conflict of Satan against him.
Matt. 4. and of the Iewes, Scribes & Pha-
risees, which by all means came to ensnare
him. Mat. 16, 19, 21. Mar. 12. Luke. 20.
& also with heauenly courage of the spirit
of truth in him, utterly vanquished and
ouer-

overcame them for our worthy example.

The holy Apostle & Euangelist S. Iohn or rather the spirite of God speaking by him in the Reuelation, touching the invincible fortitude, victories and triumphs of Christ our captaine, and his militant Church, fighting rightuously against the malignant members of Sathans sinagoge, saith, with a sharpe sword he shal smite the heathen, he shall rule them with a rod of iron, and shall tread the wine presse of the fearcenes & wrath of almighty God. i. shall be auenged of all his enemies to their vtter destruction. Reuel. 19, 15.

S. Stephen the protomartyr, otherwise called the first Witnes, constantly dying in confession of Christ & the truth, by grace and fortitude in him, wrought many marvels, resisting the Iewes in their wicked doctrine, suffered grienous death of being stoned for the truth. Acts 6.

For other notable exāples of fortitude in defence of the righteous and iuste quarrell of God and his truth, looke and reade of Phinees. Numb. 31. Caleb. Iosua, 14. Ahud iudge of Israel, Iudicum. 3. Elea-

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zarius. 2. Mac. 6. The 7. brethren. 2. Mac.
7. S. Paule. Acts 11. and others.

So often as the kingdome of Sathan by
the mighty power and fortitude of the om-
nipotent receiveth any foyle or ouerthrow,
then & there the prophet Isayes song may
well be verified and song for ioy, touching
the vineyard of red wine. Isay 27, 1. & 2.
touching which the Lorde saith, I the
Lorde do keepe this vineyarde, I will
water it euery moment, least any as-
saile it I will keepe it night and day.
Ibidem vers. 3.

As of late yeares the threatening cruell
Spaniards, whose quiner is as an open se-
pulchre and they very strong. Iere. 5, 16.
Pf. 78, Pf. 66. But praised be the Lorde of
heasts, who awaking as one out of sleepe, &
as a Giant refreshed with wine, hath with
the east and southwest wind, vers. 27. bro-
ken the ships, smitten his enemies in the
hinder parts, Pf. 76, 3. broken the arrowes
of their bowes and scattered their mighty
ones, some sanke to the bottome as a stone,
the right hande of the Lorde hath brused
some of them. Exod. 15, 6, 7. the right
hand of the Lord stretched forth on them,
hath

of Vertue.

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hath caused the earth to swallow some of
them 12. their snare is broken and we are
deliuered. Ps. 24, 6. they haue dronke the
dregs of the Lordes cup of red wine at his
hand. Ps. 75, 10. therfore let vs praise the
God of Iacob for euermore. vers. 11.

*The foure Arbours of a-
miable amenitie within
this Vineyard.*

The first Arbour.

Zeale to Godlinesse.



Who so being desirous to view
& suruey this Vineyard of
Vertue, hath satisfied his bo-
dily eies with the beautifull
branches of euery Plant, hath satisfied
his longing mind with the taste of the hea-
uenly fruite thereof, & delighteth in the
sweet digestion thereof, vnto eternall sal-
uation: Let him here vouchsafe to lie
downe vnder my beames, & shrowd him
vnder the boughes of my beatitude, who
being

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being termed Zeale to godlines, do promise such happy intertenuement, & performe such blessednes, that they shall not repent them which come to me: nay the longer they tarie with me, the more shall they labour with me, & neuer be wearie of their well doing, but when they thinke they haue done, they shall new begin againe: So that the more often they see, the more oftē they desire, the oftner they desire, y^e oftner they shal be an hungred, the more they hunger, the more they shal seeke to satisfie, & the more that they satisfie them, the more they will come to me, & for the more they come to me, the better they fare. Wherefore whatsoeuer thou art, which after long looking, hast liked, & in liking, hast longed for the effectual digestiō of the fruit of this Vineyard. Disdaine not here in this place to rest after repast, and perswade thy selfe to be with Abraham, in y^e valley of Mābrey (sitting in the doore of the tent in the very heate of the day) and that by reposing thy delectation in this vertuous life, God by his grace wil appeare vnto thee, as he than appeared vnto Abrahā. Wea
perswade

Gen. 18. 1.

*That is in the
light of the
Gospell.*

perswade thy selfe, whiles thus thou restest thy selfe with me (that as Iacob rested himselfe in Arā after the sunne was set) so shalt thou not gather stones, but feathers of downe, and flowers of delight to lay vnder thy head, if thou sleepest in this place: and as he sawe in his dreame a ladder reaching to the heauens, so shalt thou thinke thy selfe to be in heauen, even whilest thou yet dwellest vpon earth. Be also surely perswaded in thy selfe, that resting with this zeale to godlines, thou art not sleeping with Samuel in the temple of the Lord, but waking and the readier for the Lord, when he shall call thee to what end & purpose he will. 1 Reg. 3. To be short, thou shalt not seeme to be exercised in a Vineyard of vanitie, but of such vertue, that Dauids house of Cedar trees was not comparable to it 2 Sam. 7, 2. nor his dressed vineyards which had officers of his store. 1 Cron. 27, 27. Solomons gorgeous dwelling places of pleasure. 1 Kings 7 nor his knowledge of the diuersities of plants & vertues of earthly rootes. Wisd. 7, 20, nor yet the foure winged

Gen. 28, 11.

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winged Chariot of Elias were more delectable for thy soules helth in this life, and in the life to come eternall. 2. Kings 2, 13. Which God graunt vnto al the zealous of the Lords house for ever.

The second Arbour.

Societie of good men.



Wilest thou art yet plucking a cluster of grapes fro this plante, here and there taking thy pleasure in another place, to replenish thy longing mind with delightfome & pleasant fruite, digesting the same at ful: Come hither yet one step further vnto me, which am called the second Arboꝝ, and rest thee now in the Societie of good men. For be sure, thou hast neither plowed in stony ground, walked amongst weedes, beaten the busse waues, gathered Caterpillers for good fruit, eatē sowꝛe grapes, nor tasted bꝛegs & wine lees, in steed of comfortable Muscadell: But thou hast bestowed thy labor in the lande which bringeth forth good fruite,

fruite, thou hast with the Bee borne away honie out of sweete and fragrant flowers: thou hast sailed in the portes of safetic, brought home sound fruite, tasted of the wine of gladnes, and satisfied thy mind with cordial comfort in the cōpanie of men, not of brute beasts, & not of men, but of good men, not onely of good men, but of Angels, & not onely of Angels, but of the Almightye, whose ministers they are for thy welfare & saluation, to accompanie thee vnto the resting place of eternall ioy & blessednes. And as Laban had very small store of worldly substaunce before Iacob came vnto him, and by his companying with him was made rich. Gen. 30. So thou which shalt imitate the vertuous examples of these good and godly men, daily accompanying, that is to say, meditating and practising their vertues in life & conuersation, thou shalt be riche in the fauour of God for euer. Yea in often vsing the counsels of these, thou shalt with Tobias be sure to haue alwaies as guesstes with thee such men as feare God. Tob. 24. Thou shalt thus cōuersant, as Dauid saith, Be holy with those

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those that are holy, and innocent with those that are innocent, Psal. 18. Thou shalt thus exercising thy self be in the safe preservation of the most hiest, who saith, All my delight is vpon the Saintes on earth, & vpon such as excell in vertue. Ps. 16, 3. Vea thou shalt by companie and conference with these good neighbours dwelling with the middlest of the vngodly, as S. Isydore saith, *lib. 2 soliloq.* glorifie God, edifie thy neighbour, & damnie thy enimie. To conclude, whilest thou (as Peter did.) remainest Mat. 26. firme in confirmitie of minde and manners with these Apostles, thou walkest the right way, & standest established in safetie, but beware thou hast no societie with the chiefe priests, as Pope, tyrant, hypocrite, infidell, nor irreligious persons which denie the Lorde of hostes the giuer of saluation only. Thus with Paule shalt thou passe the stormy rage of this world, and all those vnder thy charge safely vnto the port of ioyes and blessednes perpetuall. Actes 27,

The

The thirde Arbour.

Obsdruation of the Sabaoth.



After thou hast labored thus
in the Lordes Vineyarde
with continuall companie,
counsell, and comfote of the
elect: it shall behoue thee to call to mind,
what our good God by the mouth of his
seruaunt Moyses commaunded should be
established for a peculiar lawe amongst
the childre n of God, namely, That thou
shalt keepe holy the Sabboth daie.
Exod. 20, 10. Which keeping holy of the
Sabaoth, for asmuch as he himselfe first
obserued for our example, when after his
sire daies woꝝkes hee rested the senenth
day and hallowed it, we must therefore so
construe this rest, and so accomplish the
same in our life and conuersation, that in
resting from labour, we giue no libertie
to idlenes, vaine cogitatioꝝ, vaine speech,
noꝝ vaine deeds, so resting as though we
neuer ceased to turmoyle, both bodie in
vniquietnes, and soule in desolation. For
what profiteth this Sabaothes reste vnto
the

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the bodie, which pampering her selfe in carnall pleasures putting on gorgeous apparel, wallowing in al kind of wicked sensualitie, caring not for the affliction of the poore conscience, which starueth for the foode of saluation, dieth naked in her sins, & sinneth in her nakednesse of al vertue, goodnes, grace & godlinesse: For as the diuine prouidence of the creator of al creatures, ordeined the a time of heyng: So hath he determined an ende for the same: and as the Sabbath is the resting day after working daies: so is it a figure of the eternal rest, namely in ioyes perpetuall for those that liue well here, and in paines perpetuall for those that liue wickedly here. Wherefore who so will rightly prouide for the rest of ioyes eternal, let him with the children of Israel in the 6. daies of this life time, gather Manna in the desert of this world. Exod 16. Let them so fructifie in good exāples of godly vertue, that they may be readily prepared themselves, & prepare others also to that blessed rest. But let vs take heede of gathering wood, that is to say, of binding one sinne to another in this transitory Sabbath,

baoth, for as the man that so did gather wood was stoned to death. *Deu. 5. Num. 15.* so will God be auenged of those which mispend the Sabaoth day, according as it shall seeme good vnto him. Therefore, let vs with the Apostles especially bestowe the Sabaoth as most fit & conuenient in hearing and learning the word, will, and law of God. *Act. 13.* And while we liue in the wilbernes of this world, let vs so frame our liues thereafter, that we may at al times seeke the glory of God, our soules health, & the common comfort & commoditie of our brethren, that we may rest with the Lord of the Sabaoth in his celestiaall kingdome.

The fourth and last Arbour.

Immortalitie.



Now that wee haue thus laboured in the Lords Vineyard, and rested in due obseruation of his appointed Sabaoth: let vs lastly contemplate the end of our labour, and rewarde of our dutifull perfozmed paines in this Vineyard of the Lorde. For whether we labour or no, yet we liue, as we liue we die, as wee die we rest till the iudgement

S

day

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day, and as we shall then be iudged, so shall we receiue the forepromised reward, either for painefull true trauell, the triumphant crowne of immortalitie, either els for slauish and dissembling negligence, the troublesome torment of neuer dying death. For so hath the Lord of the Vineyarde determined with all flesh from the first creation of the worlde. So as S. Paule saith, 2. *Corint.* 5. we shall be all openly manifested before the tribunall seat of Christ, there to receiue euery man his owne works that he hath done in his bodie, whether it bee good or euill. Wherefore as it is said, *Eccle.* 15. *vers.* 14. God from the beginning hath created man, and lefte him in the power of his determinatiō: he hath enioined him to walke in his cōmandements, and keepe his precepts, if thou wilt keep his commandements, they shall preserue thee, &c. Againe he saith, *Ecclesi.* 15, 19. The eies of the Lord are ouer them that feare him, & he shal acknowledge euery worke that man doth. Yea he hath promised that the soules of the rightuous are already in the hāds of God, after their rest in the graue, & no torment of death shall touch them. *Sapi.* 3. But as for the vngodly, they shall

shall be cast into viter darknesse, where
shal be weeping and gnashing of teeth:

Mat. 22. And shall become the foode of
fire vnquenchnable. *Esay, 9.* Therefore
whiles wee liue in this mortalitie of the
flesh, let vs so labour in all vertuous & godly
conuersation, that we may find rest vnto our
soules for euer in the Lord. To this end let
vs runne the race of mortalitie, that we may
receiue the reward layd vp in store for vs, by
the Lord & giuer of life, euen the incorrupti-
ble crowne of immortalitie: that as true la-
bourers we may be able to stande before
the face of our workemaister, Lorde, and
ouerseer Christ Iesus, and receiue euery
one according to his daies labour. *Mat.*
20. vers. 14. That so still as profitable ser-
uaunts we may be found working when
our maister shall come. *Marc. 13. vers. 33.*
That hauing on our wedding garment,
we may watchfully waite for the coming
of the bridegrome, *Mat. 22, vers. 11.* And
so finally with the five wise virgins atten-
dant with lamps furnished with oile, we
may be interteined with Christ Iesus, the
sonne of the eternall and euerliuing God
that immaculate labe, almighty Messias,
the first and the last, *Apoc. 22.* When hee

Matt. 25.

10.

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shall enter into the new and heauenly Ierusalem, to giue freely to those that thirst after the water of life. and liuely fruite of his Vine in the kingdome of his father. To whom, with the father & the holy ghost, three persons and one God of incomprehensible & eternall Maiestie, be all honour, glory, power, dominion and praise, for ever and ever worlde without end. Amen.

A Meditation for true sanctifying in the Church of God, the true Vineyard of Vertue, and for the prosperous preservation of the same.



Almighty, true, and everliuing God, which (as the heauēly husbandman) comparest thy kingdome vnto a certain mā which planted a vineyarde, went forth early to hire labourers, and made couenant with them, &c. For asmuch as from the first day of the worldes creation, thou hast by thy diuine prouidence, preordained, created, & established thee a chosen Church, thy peculiar people as the true planted Vineyarde: & by thy worde & holy Gospell, hast hired thy Patriarkes, Prophets and Apostles, as the first true

true labourers therein, by covenant of eternall saluation: And frō time to time also, hast so called & sent the Nations of the earth into thy Church & Vineyard, when they stood idle, without knowledge of thee, and of their saluation: So we in England, amongst others, first called, sent in, & working with thee *Mar. 20. 3.* at thy gracious good pleasure, haue yet afterwards with others bene found idle without at the third houre: And again once more lastly called and sent in at the sixth houre, by *ibidem 6.* thy inspeakeable prouidence, mercy & grace, now still continually labouring in the same thy true Church & Vineyard of thy Gospell and holy lawes, to the great admiratio, and woorthy imitation of those which at the eleuenth houre, by thee are to be called, hired & sent in, do with al humilitie and hartie affection, duely and dutifullly acknowledge thy louing mercies & gracious goodnes most abundantly thus bestowed vpon vs: And therefore most iustly are bounden by al good means to become thankefull vnto thee for the same. Wherefore thou oh most gracious God, thou louing Lord, and heauenly husbandman. our onely stay, supporter, & comforter, graft vs in thee, strength vs with thy help, and make vs fruitful branches of thee the most flourishing

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vine in all heauenly felicitie. Looke downe
we beseech thee fro the throne of thy grace,
& with thy gladson countenance and louing
faueur, beholde the state of thy chosen holy
Church amögst vs, visite this thy Vineyard
with thy continuall benediction, which thou
Psal. 88. hast eftsoones transposed out of Egypt. Thou
verses 8. hast long since cast out the Gentils from amögst
9,10,11. vs, and hast hitherto, & still doest establish this
vineyard. Thou plantest the rootes of thy vines,
& they spread far & neare. The shadow of them
hath couered the hilles, and the braunches haue
spred ouer the Ceders of the Lord. Vouchsafe
(oh Lorde God) we humbly beseech thee, to
heare our praiers, & grant our petitions, that
we make vnto thee in y name of thy beloued
sonne our Lord Iesus Christ, continue still
thy louing kindnes vnto vs. Blesse & preserue
our most deare soueraine Ladie & gracions
Queene Elizabeth, with long life, and in-
crease of heauenly felicitie vpon earth. Pro-
sper & preserue al her most honorable Coun-
cellers, Nobles, Bishops, pastors, teachers,
& preachers, with all and euery other mem-
2. Cant, 8. ber of thy true Church, & Vineyard in these
11. vers, our Countreies. Chase away, vanquish and
ouercome all our enemies. Beate backe, and
abandon the malice of the Romish Boze fro
the

the borders of thy vineyard, & al other enmities of Satan & his seruants viterly expell, amoue from vs, & vāquish for vs, we beseech thee, for the glory of thy holy names sake, & for thy sonnes sake our Lord Iesus Christ. Also as christian charitie bindeth vs, we pray thee of thy great mercies, to illuminate, helpe, & assist the weake labours of such as in foraine Countries are willing, but want help & cōfort to be called into thy Vineyard. Make them fruitfull plants of thy grace, replenish them with thy spirit of truth, & blesse them with thy blessings also: that we with them and they with vs, so many as thou wilt call to saluation in this earthly Vineyard, may by the mediation & intercession of thy sonne Christ Iesus our redeemer. 1.Ioh. 21. Rom. 4. 34. And by the gracious operatiō of thy holy spirit. 1. Cor. 12. Be made perfect laborers in thy sight, able to endure not onely the very heat of the day, but also euen to the last minute of day light. *Mat.* 20. So shall thy seruants set forth thy wonderful workes vnto the heathen: so shall thy Vineyard flourish in the Nations vpo earth. And so shall thy chosen Church and congregation, increasing, fructifying, & triumphing vnder thee her chiefe pastor, guide, and gouernour,

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uernour (receiuing with all thy elect thy
promised cōuenant of eternall saluation) as
these (for whome the heavenly Paradise
is opened, the tree of life plāted, the time
to come is prepared, plentiuousnes made
ready, the Citie builded, rest prepared,
with perfect goodnesse and absolute wis-
dome: And from whome the roote of
euill beyng sealed, feeblenesse often de-
stroyed, corruption fled, sorowes vani-
shed, & in the end to whom being shew-
ed the treasure of immortalitie. 4. Esdr.
8, 52, 53.) they shall continually render all
due honour, glorie & praise vnto thee,
now henceforth, and for euer,
worlde without end.
Amen.

*Byde in mee and I in you: as the braūch can
beare no fruite of himselfe except he
abide in the vine: so neither can you bring
foorth fruite (saith our Saviour Christ)
except you abide in me. Iohn 15. ver. 4*

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